# THIS
# TREATISE

Proving

Three { WORLDS, FOUDATIONS,

Mentioned in Scripture:

Whereby it is clearly made apparent, that none were Elected before the Foundation of the Material Heavens and Earth.

And likewiſe that the Eternal Purpoſe only reacheth forward to the Eternity that is before us.

That the Decree for entring into Life was made ſtrait after *Adam* fell.

Two ſorts of Elections proved by the Word; with the Day of Grace, or an Offer of Mercy to all that will upon the Conditions take hold of it, which all *Iſrael* had, till they forfeited it by their not yielding Obedience.

There are alſo ſeveral Controverſal places anſwered: The Tree of Life, and the Tree of Knowledge explained.

*LONDON*,

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# TO THE READER.

Chriſtian Reader,

IN this Treatiſe is diſcovered thoſe great Truths which we have not underſtood: The which hath much occaſioned thoſe great and dangerous miſtakes that we are in at this day. But God having compaſſion on them that are unwillingly out of the way, therefore hath accordingly now brought the true meaning of the word to light, that his juſtice might be magnified; and alſo that man might not bottom on a wrong Foundation, ſo as to think that God from all eternity elected ſome to everlaſting Life, and left all the reſt under a neceſſity of Damnation; For now the places of Scripture that have cauſed our miſtakes as to theſe things, are by the word clearly proved to have no ſuch meaning as we have hitherto apprehended. But this Book being done in haſt, both by the Author and Printer, for which cauſe it was not ſo well done by either as it ſhould have been; For my intentions were, to have had it publiſhed the latter end of the laſt year: But I afterward finding there were ſeveral other things in diſpute in the New Teſtament, which I did not then ſo clearly underſtand, made me deferr it till ſuch time as by prayer, and further ſearch into the word, God might enable me to anſwer them. The which accordingly by Gods aſſiſtance I have now perform'd in a ſmall Treatiſe, or two. Wherein alſo the Election of the firſt Churches is more clearly explained. Likewiſe ſhewing that their Children were taken into Covenant, and thoſe difficult places (mentioned in the Table of this Book) are here by the word made plain: And Oh! that we would improve the Knowledge of theſe things. And ſince God hath not excluded any from his mercy, that are willing to accept it upon the conditions as it is tendred, let us not by ſin exclude our ſelves, & that we may not exclude our ſelves, is the earneſt prayer of your Servant, & well-wiſher in Chriſt;

M. M.

# Advertisement.

This being the part of a book, which containeth three several Subjects, which I thought good to divide, that the price being small, it might the easier be [illegible] by all.

When I wrot this book, I then thought that all that had hard of the offered mercy according to the tender of the gospell, was also reckoned the elect, as well as those that were fore chosen, which afterward by the word, I found that they and their children were but in covenant.

## *As touching the ſeveral ſorts of Election, and the ſeveral ways whereby Chriſt bringeth his Elect, or Sheep into his Fold, is here ſet down.*

FOR although there is but one way of coming to God, and that one way is only in and through Chriſt; for our Lord ſaith, John 14.6. *I am the way, the truth, and the Life; no man cometh unto the Father but by me.* And he farther ſaith John 10. 1. *Verily, verily, I ſay unto you, he that entreth not by the door into the Sheepfold, but climbeth up ſome other way, the ſame is a thief and a robber.* And the Lord alſo tells them, that he is the Door, wherein he ſaith, V. 9. *I am the Door: By me if any man enter in, he ſhall be ſaved.* And it is ſaid *Act.* 4 12. neither is there ſalvation in any other: for there is no other name, under Heaven given among men, whereby we muſt be ſaved. By theſe Scriptures is fully manifeſted, there is no way for the elect to come unto God, but in, and through Chriſt. But by the word, it may be eaſily proved,

there is ſeveral ways for the elect to be brought into Chriſt. For firſt, after the fall of *Adam*, they were to obſerve the ordinances, then declar'd to them by God; and alſo looking to the promis'd Seed for ſatisfaction, and reconciliation, if they were found in their obedience to God. After which in *Moſes* his time, God gave them the Law upon mount *Sinai*. But ſtill they were to look to Chriſt in the promiſe, in that he ſhould bruiſe the Serpents head, and take away the ſting of Death from them. And here God ſaith to *Iſrael*, as he ſaid to
Gen. 4. 7. *Cain, If thou doeſt well, ſhalt thou not be accepted? but if thou doeſt evil ſin lyeth at the Door.* So God ſaith to the Seed of *Jacob*,
Deu. 11. 26. *Behold I ſet before you this day* a bleſſing and a curſe. 27. A bleſſing if you obey the commandments of the Lord your God which I command you this day. 28. And a curſe, if you will not obey the Commandments of the Lord your God, *but turn aſide out of the way, which I command you this day.* You ſee here was the free Grace of God manifeſted to them above the reſt of the World, in that God had ſo far renewed, or inlightned them, as to bring them to the knowledg of himſelf; the which the reſt of the world was almoſt wholly ignorant of. And here God gave *Iſrael* a rule by which they ſhould walk, the which if they had ſo done, they had enjoyed the bleſſing

bleſſings that God had there promiſed them, and that He would alſo be their God for ever, and they ſhould be his people.

And after Chriſt came, the Goſpel was publiſhed, wherein all Nations were invited, that whoſoever would, might come and take of the Waters of Life freely, *Rev.* 22. 17. But although there was none excluded, yet there was the Condition of the tender of Grace to be obſerved by all them that are made partakers of the bleſſedneſs. Which Condition was, Repentance from Dead Works, with Love and Obedience to God, and Chriſt, and thankful acknowledgment of the mercy and benefit purchaſt by Him.

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*Now as concerning Election, which conſiſts of Three Diſtinctions.*

FIrſt, *The Election of the Church.*

Secondly, *The Election of the children of the Church, as being in covenant*; and if they die in their Infancy, accepted for their Parents ſake, ſo as they ſhall not ſee Hell; and in the Laſt Judgment, there is none condemned to feel puniſhment in that body in which they never had offended. Therefore the children ſhall return from the Land of the Enemy, as I ſhall hereafter prove.

And *Thirdly*, *Of the ſpecial Elect*, which the Lord terms, *the very* Elect, of whom he ſaid, *they ſhould not be deceived.*

And now to make clear theſe Elections. I ſhall here prove to you, that there was neither Predeſtination nor Reprobation, before the Foundation of the Material Heavens and Earth. And in the firſt place I ſhall prove, there was none reprobated, as I ſhall make appear by the Word and Oath of God. For God ſaith in *Ezekiel* 33. 11. *Say unto them, as I live, ſaith the Lord God, I have no pleaſure in the Death of the Wicked.* Now had God made a Decree before the Foundation of the Material Heavens and Earth, that the greater part of mankind ſhould be Reprobates, and for being ſo, they ſhould be damned; and this Decree to paſs before they had a being, or the World in which they offended; then of neceſſity God muſt have delight in the Death of a ſinner. But God foreſeeing that *Iſrael* and we would be apt to attribute their miſcarriage unto him, therefore by his Oath he confirms to us the contrary, ſwearing by Himſelf, becauſe he could ſwear by no Greater; And in 2 *Eſdras* 8. 59. it is ſaid, *For it was not his Will that man ſhould come to nought.* And *Abraham* ſaid to God, *Shall not the Judge of all the World do Right?* And how would the Juſtice of God appear to make ſo many Millions of Souls on purpoſe to damn them, and only in pretence put them in a capacity of Obedience; when his unrevokable Decree was to the contrary? The which be it far from any

ſoul

ſoul to think, it being contrary to his Juſtice and Mercy, and contrary to his Oath and Word. Now as St. *Paul* ſaith, in *Epheſ.* 1. 4. *They were choſen in him before the Foundation of the World.* The which Foundation admits of ſeveral Interpretations.

The Firſt Foundation was the Material Heavens and Earth.

*Secondly*, The People of the World is far oftner termed the World than the Real Earth is: For in *John* 15. 18, 19. the Lord terms the People the World no leſs than ſix times in two Verſes. And ſo by the Prophets and Apoſtles, the People is term'd the World. Now the Foundation of the World of People has been ſeveral times laid: The Old World in *Adam*, this World in *Noah*, and the Foundation of the World to come in the Seed of *Jacob*, as I ſhall hereafter prove to you, when the Lord brought them out of the Land of *Egypt*, at which time he marked them for himſelf, to be the chief Foundation of the World to come; at which foundation the Lord Chriſt was figuratively ſlain in the Paſchal Lamb. As it is ſaid in *Rev.* 19. 8. *The Lamb ſlain from the foundation of the World.* And it is ſaid 1 *Pet.* 1. 20. *That Chriſt was forordain'd before the foundation of the World, but was manifeſted in theſe laſt times for you.*

Theſe words admit of a two fold interpretation, in as much as there is ſeveral Foundations; and it may as well be rendered that Chriſt was Ordained at the Fall of *Adam*, to make ſa-

tisfaction for mankind, which was before the foundation of that World which is to come, which afterwards the Foundation was laid in *Iſrael*, when the Paſcal Lamb was ſlain, as I ſhall make clear to you. And whereas St. *Peter* ſaith, was manifeſt in theſe laſt times, the which is the laſt times of this World of People. Now whereas St. *Paul* ſaith in *Epheſ.* 1. 9. *Bleſſed be God and the Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in Heavenly places in Chriſt*; At which time he ſpake this, it is evident they were not in Heaven; and therefore ſpoken for time to come. And whereas he ſaith, in verſe 4. *According as he hath choſen us in him, before the foundation of the World, that we ſhould be holy, and without blame before him in Love.* Now after *Iſrael* had fallen off, the Lord tells *Eſdras* in chap. 2. verſe 11. *Their glory alſo will I take to me, and give theſe the everlaſting Tabernacles, which I had prepared for them.* Verſe 12. *They ſhall have the Tree of Life for an Oyntment of ſweet ſavours, they ſhall neither labour nor be weary.* By which it doth ſeem to appear, that God did make choice of others, for the Glorious Tabernacle, before them which were the Foundation.

And St. *Paul* ſaith, *Epheſ.* 2. 20, 21, 22. *That they are built upon the Foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the chief Corner-ſtone: In whom all the Building fitly framed together, groweth unto an holy Temple in the Lord: In whom you alſo are builded together for an ha-*

*habitation of God through the Spirit.* Whereas he hete ſpeaks of growing, is to ſhew us, that the building is not yet compleated; which Temple, or Building, will be compleated, when the New *Jeruſalem* from Heaven ſhall be reveaſed, as in *Rev.* 3. 12. the Lord ſaith, *Him that overcometh will I make a pillar in the Temple of my God, and he ſhall go no more out; and I will write upon him the Name of the City of my God, which is the New Jeruſalem, which cometh down out of Heaven from my God, and I will write upon him my New Name.*

Now St. *Paul* ſaith, *Epheſ.* 2. 6, 7. *That God hath raiſed them up together, and made them ſit together in heavenly places in Chriſt Jeſus. Now it is certain,* they were not at that time ſet with Chriſt in Heavenly Places; therefore ſpoken for time to come, as his words in the following verſe make out; where he ſaith, verſe 7. That in the Ages to come he might ſhew the exceeding Riches of *his Grace, in his kindneſs towards us, through Jeſus Chriſt.* Here St. *Paul* doth abſolutely declare, that God will ſhew forth the Riches of his Grace in his kindneſs towards them in the Ages to come. Now it is evident that there has not been ſuch exceeding kindneſs ſhewed forth to them in the Ages that are paſt. St. *Peter* ſaith, that *Chriſt came in the laſt times.* Therefore it is as *Balaam* ſaid of *Iſrael, According to this time it ſhall be ſaid of Jacob, what hath God wrought?* That is, when *Iſrael* ſhall again be reſtored, and the Glory of the Saints be re-

vealed in that Tabernacle which the Lord ſhall pitch, and not Man. Then it is that the exceeding riches of his Grace will be manifeſted to thoſe Ages that are now to come. And that is the time when Chriſt again comes, of which St, *Paul* ſaith, *Whom he did foreknow them he alſo called*; That then the Lord will call them, of whom he had a foreknowledge of, as by a promiſe from the Father.

And then it is that will be made good which *Moſes* ſaid of God to *Iſrael*, in *Deut.* 7. 9. *Know therefore that the Lord thy God he is God, the faithful God, which keepeth Covenant and Mercy with them that love him, and keep his Commandments to a Thouſand Generations.* Here *Moſes* ſaith, God will keep Covenant and Mercy to a Thouſand Generations with them that love him. And as yet we cannot well reckon up an Hundred Generations from the firſt Creation of Mankind; for from *Adam* to Chriſt, St. *Luke* reckons up about ſixty Generations. Therefore this keeping Covenant and Mercy, hath its Extent to the other World, which is the New World, or New Earth of people which is to come, in whom, as St. *Peter* ſaith, will dwell Righteouſneſs; and here, as *Moſes* hath it, will love God, and keep his Commandments; the meaning of which is both one and the ſame thing.

And what *Moſes* ſaith makes it farther clear, that it is when the Lord again comes; at which time he ſaith, verſe 10. the Lord *will repay them that*

*that hate him, to their Face, to deſtroy them; he will not be ſlack to him that hateth him, he will repay him to his Face.* That is, when the Lord cometh, then will be their viſible deſtruction; for he will then repay them to their Face; according to what the Pſalmiſt ſaith, *Pſal.* 58.10. And St. *Paul* ſpeaking of the Glory which the then Church ſhould receive at the coming of the Lord, ſaith to the *Epheſians*, Chap. 1.12. *That we ſhould be to the praiſe of his Glory, who firſt truſted in Chriſt.* V. 13. *In whom ye alſo truſted, after that ye heard the word of Truth, the Goſpel of your Salvation: In whom alſo after that ye believe, ye were ſealed with that Holy Spirit of Promiſe.*

Now if they were Sealed when they received that Holy Spirit of Promiſe, then was their Calling and Election confirm'd to them; and this Holy Spirit of Promiſe, was the giving the Holy Ghoſt, the which was alſo for the Eſtabliſhing of the firſt Chriſtian Churches, and to confirm the truth of the Goſpel. But he ſaith in v. 14. *The Spirit is the earneſt of their Inheritance, until the Redemption if the purchaſed poſſeſſion, unto the praiſe of his Glory.* By which we ſee, although the Debt and Purchaſe was paid, yet the Redemption or Purchaſe was not yet in poſſeſſion of him by whom it was purchaſed. And St. *Peter* ſaith in c. 2.9, 10. *They were a choſen Generation, or Royal Prieſthood, an Holy Nation, a peculiar people, that ye ſhould ſhew forth the praiſes of him who hath called you out of darkneſs, into his marvellous light.* V. 10. *Which in*

*time*

*time paſt were not a people, but are now the People of God; which had not obtained Mercy, but now have obtained mercy.* The which words of St. *Peter* does make it plainly appear that they were not choſen before the foundation of this material Earth was laid, for then it could not have been ſaid, they had not received Mercy, if they were predeſtinated to it before the Firſt Creation. And therefore the forementioned words of St. *Paul* muſt have its reference to the New Heavens and Earth, and the foundation of, that World to come, of which World they are already choſen, to be the Kings and Prieſts of in that Glorious Tabernacle, and to be of the New *Jeruſalem*, which comes down from Heaven; and then will they reign over that New World, and the Foundation of it is *Iſrael*, from whom will ariſe many Generations, and continue for ever; and then as it's ſaid in *Dan.* 7. 27. *The Kingdom, and the greatneſs of the Kingdom under the whole Heaven, ſhall be given to the people of the Saints of the moſt high, whoſe Kingdom is an everlaſting Kingdom, and all Dominions ſhall ſerve and obey him.* Now, whereas St. *Peter* ſaith in the 2. c. 9. v. *They were a choſen Generation, a Royal Prieſthood, an holy Nation.* You may be ſure that they are choſen ſo for time to come; and that this ſpeaking of his, is after the Scripture way of ſpeaking, in that he mentions things that are to come, as tho they were already done; and the Saints which are in Heaven, in *Rev.* 5. 10. ſay, *Thou haſt made us unto God Kings and Prieſts, and we ſhall reign on the Earth.* Here

Here the Saints ſpeak according to our method, in that they neither ſay they did Reign or do Reign on the Earth, but that they ſhall Reign on the Earth, the which will be in the World to come; then are they to be Kings and Prieſts of it, for which they were choſen before the World was, that is now to come; for the ſame Apoſtle tells us, *Heb.* 2. 5. *That unto the Angels hath God not put into ſubjection the World to come whereof we ſpeak.* And it is this World to come that he has been inſtructing the Church in. And alſo in *Ephſ.* 1. 17. he ſaith to the like effect, in that he ſaith, *The eyes of their underſtanding being inlightned, that ye may know the hope of his calling, and what is the riches of the Glory of his Inheritance in the Saints.* V. 19. *And what is the exceeding greatneſs of his Power to us ward, who believe according to the working of his mighty Power.* V. 20. *Which he wrought in Chriſt, when he raiſed him from the Dead, and ſet him on his own right hand in Heavenly places.* V. 21. *Far above all Principalities, and Powers, and Might, and Dominion, and every name that is named, not only in this World, but alſo in that which is to come.* Now what can be this world to come? Heaven cannot be ſaid to come, which was from all Eternity, and we all have held the Saints are to go thither; and altho Chriſt was at that time in Heaven; yet the Apoſtle then ſpeaks of the Power that Chriſt ſhould have in the World to come; by all which we may plainly ſee, that it is that World which is not yet manifeſt; and ſince it

is to come, it muſt be here manifeſted; and *David* ſpeaking of the Glorious Time, *Pſal.* 96. 10. *Say among the Heathen, the Lord Reigneth, the World alſo ſhall be eſtabliſhed, that it ſhall not be moved; He ſhall Judg the People Righteouſly, and Govern the Nations upon Earth.*

Now St. *Paul* ſpeaking of *Iſrael*, in *Heb.* 4. 3. ſaith, *Altho their works were finiſhed from the Foundation of the Word.* The queſtion is, whoſe works were theſe that were finiſhed from the Foundation of the World? To which I anſwer, It was thoſe whoſe Carcaſes fell in the Wilderneſs, becauſe of their unbelief, that they murmured, and would not Fight for that Kingdom which God had promiſed them, they being then choſen for the Foundation of the World to come. Therefore St. *Paul* ſaith to them in *Heb.* 3. 9. *When your Fathers tempted me, proved me, and ſaw my works forty years.* V. 10. *Wherefore I was grieved with that generation, and ſaid, they do always Err in their Heart, and they have not known my ways.* V. 11. *So I ſware in my wrath, they ſhall not enter into my reſt.*

Now, how could the great God ſay he was grieved, if he had determined their Deſtruction before the Material World was; or do we think the Infinite God a deceiver like our Selves? But the Apoſtle in the following verſe, lets the then Church underſtand, they ſtand upon no other terms than *Iſrael* then did. Therefore he bids them in v. 13. *Exhort one another daily, while it is called to day, leſt any of you be hardened through*

*the*

*the Deceitfulneſs of ſin.* V. 14. *For we are made partakers of Chriſt, if we hold the beginning of our confidence ſtedfaſt unto the end.* V. 15. *While is ſaid to day if ye will hear his Voice, harden not your Hearts, as in the Povocation.* By which we ſee that our Promiſes are but conditional Promiſes, as *Iſraels* was; for he here ſpeaks of himſelf, and the Church, in V. 14. Wherein he ſays, we are made partakers of Chriſt; with a *proviſo*, That they are not ſo in, but that they may be caſt out again. And therefore in his following words, he ſays, if we hold the beginning of our Confidence ſtedfaſt to the end. V. 16. *For ſome when they had heard, did provoke, howbeit, not all that came out of* Egypt *by* Moſes. V. 17 *But with whom was he grieved forty years, was it not with them that had ſinned, whoſe Carcaſes fell in the Wilderneſs?* V. 18. *And to whom ſware he that they ſhould not enter into his Reſt, but to them that believe not.* V. 19. *So we ſee that they could not enter in, becauſe of unbelief.* Now we ſee they entred not in becauſe of their unbelief; And what was this unbelief? It was in that they followed not the Lord fully. They did believe that the Lord was the true God, and that he had promiſed them a bleſſing; but they were to ingage themſelves into a War, before they could obtain this bleſſing; but the Enemy appeared too great for them to grapple with. Now the Lord told them, that they ſhould overcome; but they not willing to fight for the Bleſſing, (Their Carcaſes fell in the Wilderneſs, under-

neath

neath the Lord's diſpleaſure) So it is with us; we believe there is a God, and Chriſt, and that he hath ſatisfied for ſinners, even for as many as come to God in and through his Name; and this they ſay they believe, and are well pleaſed with it. But when they find it is only ſuch a belief that will ſtand them in ſtead, in which they muſt follow the Lord fully; then they ſhrink at it, and like it not; for they no ſooner ſo believe, but they muſt immediately ingage in War with the World, the Fleſh and the Devil. And againſt their own Hearts, Thoughts, and inclinations, Will and Affections, or elſe the Promiſed Bleſſing is not to be had. This ſort of belief by no means they like not of, and care not for it; but it is ſo, that if we will not wreſtle for the bleſſing, we muſt fall under the Condemnation of God, which is Hell Fire. And now in a more eſpecial manner it behoves us to wreſtle for the Bleſſing, now we are at the brink of Eternal Happineſs, or miſery; for when the Lord comes, which coming is juſt at hand, and then we ſhall be judged according to his word; which dreadful ſentence to the wicked is, *Go ye curſed into everlaſting Fire, prepared for the Devil and his Angels.* But as St. *Paul* ſaith, Heb. 4. 2. 3. *Let us therefore fear, leaſt a a promiſe being left us of entring into his reſt, any of you ſhould ſeem to come ſhort of it.* V. 2. *For unto us was the Goſpel Preached, as well as unto them; but the word Preached did not profit them, not being mixt with Faith in them that heard it.*

V. 3.

V. 3. *For we which have believed do enter into reſt.* (In this he ſpeaks of that which is to come, as though it were already done); as he ſaid, *As I have ſworn in my wrath, if they ſhall enter into my Reſt, although their works were finiſhed from the foundation of the World.* As in *Numb.* 14. 28, 29. Whereas the Lord ſaith unto them, *As truly as I live, ſaith the Lord, as ye have ſpoken in mine ears, ſo will I do to you. Your Careaſſes ſhall fall in the Wilderneſs, and all that were numbered of you, according to your whole number, from Twenty Years old and upwards, which have murmured againſt me. Doubtleſs ye ſhall not come into the land concerning which I ſware to make you dwell therein, ſave Caleb the Son of Jephunneh, and Joſhua the Son of Nun. But your little ones which ye ſaid ſhould be a prey, them will I bring in, and they ſhall know the Land which ye have diſpiſed.* But you may ſay, how could God be angry when he had decreed their Works, and ſo concluded them as finiſht from the Foundation of the World.

To which I anſwer, It was from the Foundation of thar World, that then was a laying in *Iſrael*, which the Twelve Tribes were then the Foundation of; And not that their Works were finiſhed, or they condemned from the foundation of the Material Heavens and Earth. For in *Eſdras* 3. 17. *And it came to paſs, that when thou leddeſt his Seed out of* Egypt, *thou broughteſt them to Mount* Sinai. Verſe 18. *And bowing the Heavens, thou didſt ſet faſt the Earth, and movedſt the whole World, and madeſt the Deeps to tremble,*

And

*and troubledſt the men of that age.* That is, the world that is to come was eſtabliſht in the twelve Tribes, which in the *Hebrews* is menti-on'd as the foundation. Which people now being ſcattered throughout the face of the Earth, when they are again gathered at the coming of the Lord, with the Glory that ſhall then be revealed, with the dead that ſhall be raiſed will be the world that is to come, of which the Apoſtle ſpeaks. And of which he ſaith, they were choſen before the foundation of the world was, which world is yet to come, as I have ſhow'd you. And the Angel further telleth, 2 *Eſdras* 7. 11, 12, 13, 14. (Which Angel by the word appears to be Chriſt.) *He ſaith, becauſe for their ſakes I made the world: And when* Adam *tranſgreſſed my ſtatutes, then was decreed that now is done.* V. 12. *Then were the entrances of this world made narrow, full of ſorrow and travel: They are but few and Evil, full of Perils, and very painful.* V. 13. *For the entrances of the Elder World were wide and ſure, and brought immortal fruit.* V. 14. *If then they that live, labour not to enter theſe ſtrait and vain things, they can never receive thoſe that are laid up for them.* We ſee here that the Angel does abſolutely declare to *Eſdras*, when the decree was paſt, in which the entrance into bleſſedneſs was made ſtrait, or hard to be attain'd, that it was after the fall of *Adam*; and that now we muſt labour, or elſe we cannot receive the good that is laid

laid up for us; which ſaying is like that of the Lords, in *Rev.* 3. 10. *becauſe thou haſt kept the word of my patience, I alſo will keep thee from the hour of Temptation, which ſhall come upon all the World, to try them that dwell upon the Earth.* V. 11. *Behold, I come quickly: Hold that faſt which thou haſt, that no man take thy Crown.* V. 12. *Him that overcometh, will I make a Pillar in the Temple of my God, and he ſhall go no more out.*

We here plainly ſee by the words of the Lord, both to *Eſdras*, and St. *John*, that there is a part required of us, the which is to be performed by us, that no man take thy Crown. That is as much as to ſay, if thou perform not the condition, another ſhall take thy Crown, which was prepared for thee; for I can raiſe me a People another way; Of which God hath left us ſeveral Examples.

As firſt, when *Iſrael* ſinned, God would have deſtroyed them, and made of *Moſes* a great Nation. Where then would their abſolute Election have been, for in *Exod.* 32. where God ſaith unto *Moſes*, in the 7th verſe, *Go get thee down, for thy People, which thou broughteſt out of the Land of* Egypt, *have corrupted themſelves.* V. 8. *They turned aſide quickly out of the way, which I commanded them: They have made them a Molten Calf, and have Worſhiped it, and have Sacrificed thereunto, and ſaid, theſe be thy Gods, O* Iſrael, *which have brought thee up out of the Land of* Egypt. V. 9. *And the Lord ſaid to* Moſes, *I have ſeen this People, and behold it is a ſtiff-necked*

*People.* V. 10. *Now therefore let me alone, that my wrath may wax hot againſt them, and that I may conſume them; and I will make of thee a great Nation.* But by *Moſes*'s earneſt Prayer, the fierce Anger of the Lord was aſſwaged. And therefore in the 14th v. it is ſaid, *The Lord repented of the Evil which he thought to do unto his People.*

Now theſe are the Elect and choſen People of God, whom he had Called, Enlightned, and put them into a capacity of Obedience, and made them ſenſible what his Will and Pleaſure was. But they continued not in their Obedience, but were quickly turn'd aſide; and therefore the Lord ſaid, they have corrupted themſelves. Of which alſo St. *James* ſaith, chap. 1. 13, 14, 15. *Let no man ſay when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man.* Verſe 14. *But every man is tempted when he is drawn away of his own luſt, and enticed.* Verſe 15. *Then when luſt hath conceived, it bringeth forth ſin; and ſin when it is finiſhed, bringeth forth death.*

By which we may plainly ſee that all Evil proceeds from our own hearts, and the inbred corruption that is within them, being ſtirr'd up thereunto by the ſubtil Inſtigations of the Devil, and by the Traps and Gins, and Snares that he ſtill lays in our way; and the World heedleſly are taken in them. And how many, after they know the Ways of God, yet how few of them do induſtriouſly lay forth themſelves to ſerve him,

him, as they do, the World, the Fleſh and the Devil, *Rom.* 6. 16. *But we are his Servants to whom we obey, whether of ſin unto death, or of Obedience unto Righteouſneſs.* And in *Heb.* 4. 16. it is ſaid, *Let us come boldly unto the Throne of Grace, that we may obtain mercy, and find Grace to help in time of need.* The which if we do, and ſo continue to do, God hath promiſed that *he will never leave us, nor forſake us,* as *Heb.* 13. wherein he inſtructs us, how to order our Converſation aright, thereby to become partakers of the promiſe.

In *Heb.* 13. 1, 2, 3, 4, 5, 6. *Let brotherly love continue.* Verſe 2. *Be not forgetful to entertain ſtrangers; for thereby ſome have entertained Angels unawares.* Verſe 3. *Remember them that are in Bonds, as bound with them, and them that ſuffer adverſity, as being your ſelves alſo in the body.* Verſe 4. *Marriage is honourable in all, and the Bed undefiled, but Whoremongers and Adulterers God will Judge.* V. 5. *Let your Converſation be without Coveteouſneſs, and be content with ſuch things as you have, for he hath ſaid, I will never leave thee, nor forſake thee.* In this latter part of the Verſe he ſpeaks of ſingular Perſons; whereas he ſaith, the Lord will never leave thee; that is, we muſt, each of us ſearch our own Hearts, to know whether we walk in a Reſignation of our wills to his will, and alſo to go out of our ſelves to fetch ſtrength from him. And then it is, he hath promiſed, That he will never leave us, nor forſake us. V. 6. *So that we may boldly*

*ſay, the Lord is my helper, and I will not fear what man ſhall do unto me.* That is, every one that doth ſo walk, may ſay particularly for himſelf, That the Lord is my Helper.

Now *Moſes* rehearſed the Covenant of the Lord to *Iſrael* before his Death. Where he ſaith in *Deut.* 30. 10. *If thou ſhalt hearken unto the Voice of the Lord thy God to keep his Commandments, and his Statutes, which are written in the Book of the Law, and if thou turn uuto the Lord thy God, with all thine Heart, and with all thy Soul.* V. 11. *For this Commandment, which I command thee this day, it is not hidden from thee, neither is it far off.* V. 12. *It is not in Heaven, that thou ſhouldſt ſay, who ſhall go up for us into Heaven, and bring it unto us, that we may hear it, and do it.* V. 13. *Neither is it beyond the Sea, that thou ſhouldſt ſay, who ſhall go over the Sea for us, and bring it unto us, that we may hear it and do it.* V. 14. *But the word is very nigh unto thee, in thy Mouth, and thy Heart, that thou maiſt do it.* This you ſee, was ſpoken to the Church that was Elected, Called, and Choſen out of the whole World; and ſo far Renewed and Inlightned, as to be put into a Capacity of Obedience, ſo as they might have done it, as *Moſes* ſaith; If they had uſed their Diligence therein, and with Prayer ſought to God for his Aſſiſtance; then the Lord, according to his Promiſe, would not have fail'd them, nor forſake them. Now the Heathen had neither the word in their Mouth, nor in their Heart; and ſome of them

muſt have croſſed the Seas if they would have had it. Now *Moſes* ſaith in the 15th v. See, *I have ſet before thee this day Life and Good, Death and Evil.* V. 16. *In that I command thee this Day to Love the Lord thy God, to walk in his ways, and to keep his Commandments, and his Statutes, and his Judgments, that thou mayeſt live and multiply, and the Lord thy God ſhall bleſs thee in the Land whether thou goeſt to poſſeſs it.* V. 17. *But if thine Heart turn away, ſo that thou wilt not hear, but ſhalt be drawn away, and Worſhip other Gods, and ſerve them.* V. 18. *I denounce unto you this day, that ye ſhall ſurely periſh, and that ye ſhall not prolong your days upon the Land, whither thou paſſeſt over* Jordan, *to go to poſſeſs it.* V. 19. *I call Heaven and Earth to record this day againſt you, that I have ſet before you Life and Death, a bleſſing and a Curſing, therefore chooſe Life, that both thou and thy Seed may live.* Now this was ſaid to the whole Jewiſh Church that God had brought out of Darkneſs, and given them the knowledg of himſelf and his Law. Upon which *Moſes* abſolutely ſaith, that he hath ſet Life and Death before them, which he could not have ſaid, had their Deſtruction been abſolutely decreed before the foundation of the Material World was. I do not deny a fore-knowledg in God, that Man might miſcarry; but I abſolutely deny that God made a Decree for Mans Damnation, before ever man was Created, or the World, in which they Tranſgreſſed; but that the Decree was paſſed, according to the ſaying of

the Angel, after Man had offended. Neither do I deny, but that ſome particular perſons are ſo choſen, or their Election to be ſuch, ſo as they ſhall not be caſt off. But that which I deny is, That the Jewiſh Church was not ſo choſen or Elected, but that by their ſinning they might be caſt off; For it was but a conditional Covenant that then God made with them: But as to that New Covenant, the which God hath promiſed to make with them, to give them a *New Heart, and a New Spirit, that they ſhould not ſin againſt him, and that they ſhould be all taught of God, from the leaſt of them to the greateſt of them, and that he would never leave them nor forſake them, nor leave them ſo as to forſake him; but then he will rain down Righteouſneſs, and ſhower down bleſſings upon them.* But this Promiſed Covenant ſtill remains to be made with them, which God has Promiſed by his Oath ſhall be made with them, and confirm'd unto them; the which Promiſe will be made good to them at the Reſtitution of all things, which will not be till Chriſt again comes; to which St. *Paul*'s Epiſtles do moſt of them drive at, wherein he ſpeaks of Election. And as to that of *Eſau* and *Jacob*, whom God hath ſet as the Figure of both Worlds; *Eſau* being the Figure of this World, and *Jacob* of that which is to come; therefore it is ſaid, I have loved *Jacob*, and hated *Eſau*; becauſe the Glo-

Hoſ. 10. 12. Iſa. 65. 22. Ezek. 24. 34. Jer. 31. 33, 34. Jer. 32. 40, 41. Iſa. 60. 21.

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ry was intended for the other World, which is *Jacob*; and that they of this World, that are of *Esau*, will part with their Birth-right rather than withstand a Temptation, or wrestle with Affliction in the day of Tryal; which Birth-right is the Promise of Salvation, if they hold out to the end; for which we must all Pray, Wrestle and Run, or else we shall not receive the Prize.

For now the Body of the Christian Church stands on no other Conditions than *Israel* then did, as to their Calling and Election. That is, they are so far renewed, as to be brought into the knowledge of God, and put into a capacity of Obedience, in which, as the Apostle saith, 2 *Pet.* 1. 10, 11. *We are to use all diligence to make our Calling and Election sure. For if ye do these things ye shall never fall. For so an entrance shall be ministred unto you abundantly, into the everlasting Kingdom of our Lord and Saviour Jesus Christ.* And St. *Paul* to the *Philippians* saith, *Phil.* 2. 12, 13, 15, 16. *Work out your own Salvation with fear and trembling.* And in the next Verse it is said, *For it is God which worketh in you both to will and to do of his good pleasure.* That is, it is so far the good will and pleasure of God, as to call us, renew us, and enlighten us in the knowledg of himself, whereby he hath put us into a capacity of working out our own Salvation with Fear and Trembling. And he saith, in the 15th Verse, *That ye may be blameless and harmless, the Sons of God, without rebuke, in the midst of a crooked*

*ked and perverſe Nation, among whom ye ſhine as Lights in the world.* Verſe 16. *Holding forth the word of Life, that I may rejoyce in the Day of Chriſt, that I have not run in vain, nor laboured in vain.*

Now he knew there was a poſſibility of their miſcarriage, by the Admonition that he gave them; which if they did, it would take away his rejoycing in the Day of Chriſt, in that he had laboured for them in vain. And the ſame Apoſtle to the *Hebrews* ſaith, *Heb.* 10. 22. *Let us draw near with a true heart, in full aſſurance of faith, having your hearts ſprinkled from an evil conſcience, and your bodies waſhed with pure water.* And here the Apoſtle tells us what is required of us, if we are made partakers of the promiſes; The which is, if we find that our hearts are ſprinkled from an evil conſcience, and our Bodies waſhed with pure Water, the Water of Baptiſm. Then it is, he ſaith in *Heb.* 10. 23. *Let us hold faſt the profeſſion of our Faith without wavering* (*for he is faithful that hath promiſed.*) V. 24. *And let us conſider one another to provoke unto Love, and good Works.* For if we do not theſe things, the profeſſion of our Faith will little avail us. For he ſaith in the 26th verſe, *If we ſin wilfully, after that we have received the knowledg of the Truth, there remaineth no more Sacrifice for ſins.* V. 27. *But a certain fearful looking for of Judgment, and fiery Indignation, which ſhall devour the Adverſaries.* V. 28. *He that deſpiſed* Moſes's *Law, dyed without mercy, under two*

*or three Witneſſes.* V. 29. *Of how much ſorer puniſhment, ſuppoſe ye, ſhall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the Blood of the Covenant wherewith he was Sanctified, an unholy thing, and hath done deſpight unto the Spirit of Grace.* V. 30, *For we know him that ſaith, Vengeance belongeth unto me, I will recompence, ſaith the Lord. And again, the Lord ſhall judg his People.*

Now whereas he ſaith, If we ſin wilfully after we have received the Knowledg of the Truth. Here by theſe words you ſee he includes himſelf, and the then gathered Church that he wrote unto: That if he, or any of them, ſhould ſin wilfully, after they have received the knowledg of the Truth, there remains no more Sacrifice for ſin, but a certain fearful looking for of Judgment. Now theſe were the Called, the Elected, and the Choſen, to whom he gives all this warning, to let them underſtand there was a poſſibility of their falling off; and to let them underſtand that their Calling and Election, was ſuch as brought them into the knowledg of Chriſt, and themſelves ſo far Renewed and Enlightned, as to put them into a Capacity of obedience, in which capacity, they muſt uſe their utmoſt indeavour to make their Calling and Election ſure. For after God has Illuminated us, that is, enlightned us, then he tries us to prove our obedience, either by Proſperity or Adverſity, or whatever other Affliction he ſhall ſee meet to lay upon us, even to the with-

withdrawing of his comfortable Preſence from us; to ſee whether our belief in him is ſuch, as to take to the Rules that he hath ſet before us, as to be found doing our utmoſt endeavour, in maintaining a warfare, and making a continual Reſiſtance, for the doing of which, we muſt ſtill ſeek to God by Prayer for his Aſſiſtance; then with confidence we may rely on his Promiſe, who hath ſaid, I will never leave thee nor forſake thee. And S. *James* ſaith in c. 4. 7, 8. *Submit your ſelves therefore to God, reſiſt the Devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you.* And St. *Paul* ſtill incouraging them to hold out, bids them, v. 33. *Call to remembrance the former days, in which after they were illuminated, ye endured a great fight of Affliction.* But when God in the Wilderneſs did prove *Iſrael*, they did not ſtand in the day of Tryal. For which, all that was numbred of them, from 20 years old and upwards, that came out of *Egypt*, died in the Wilderneſs, ſave *Caleb* and *Joſhua*, Num. 23. 21. *Now whereas* Balaam *ſaith, God hath not beheld iniquity in* Jacob, *neither hath he ſeen perverſneſs in* Iſrael. In which words he had reference to the time to come, and ſo ſpeaks in the Scripture way of ſpeaking, and not that thoſe words did appertain to them at that time: but in the time to come, when God ſhall take away their ſins; For he is of purer Eyes than to behold inipuity, and let it go unpuniſhed. But it is then he ſees no iniquity in *Jacob*, when he hath removed all

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iniquity from them, which the Lord hath promiſed to do at the time when he again comes. For at that time when they were in the Wilderneſs all thoſe heavy Judgments came upon them, becauſe of their Iniquity.

And alſo it is further Evident that he intended not thoſe words to them that were then left of *Iſrael*. For afterward in *Numb.* 25. 3, 9. they again ſinned, in committing Whoredom, and Idolatry with *Moab*; as in the 3d. v. *And* Iſrael *joyned himſelf to Baal Peor, and the Anger of the Lord was kindled againſt* Iſrael. *ſo as there dyed for that Tranſgreſſion* 24 *thouſand*, as it is ſaid in the 9th verſe. Now it is farther evident, when *Balaam* was at that time with *Balak*, he ſpake to him of the ſecond coming of Chriſt, for in *Numb.* 24. 17, 18. He ſaith of Chriſt, *I ſhall ſee him, but not now, I ſhall behold him, but not nigh, there ſhall come a Star out of* Jacob, *and a Scepter ſhall riſe out of* Iſrael, *and ſhall ſmite the corners of* Moab, *and deſtroy all the Children of* Seth. Which in antient Writings is ſaid to be the Children of eaſe and quiet; and without doubt meant of her, that ſaith, I ſit as a Queen, and am no Widow, nor ſhall ſee no ſorrow; but her deſtruction, at the coming of the Lord, ſhall be at an inſtant ſuddenly; as here it is ſaid, when the Septer ſhall riſe out of *Jacob*, and deſtroy all the Children of *Seth*. And in *Numb.* 23. 23. It is alſo ſaid, *Surely there is no enchantment againſt* Jacob, *neither any Divination againſt* Iſrael, *according to this time it ſhall be ſaid of* Jacob,

cob, *and of* Iſrael, *what hath God wrought.* That was, then there could be no Enchantment againſt *Jacob*, nor any Divination againſt *Iſrael*, when they were not committing Sin. But by woful experience we know, that when *Iſrael* had transgreſſed by ſinning, then God ſuffered the Enchantments of the King of *Babylon* to be ſucceſsful, for to accompliſh his threatned Judgments againſt *Iſrael*, as it is ſaid in *Ezek.* 21. 21. *For the King of* Babylon *ſtood at the parting of the way, at the head of the two ways, to uſe Divination: He made his Arrows bright, he conſulted with images, he looked in the liver*, v. 22. *At his Right-hand was the Divination for* Jeruſalem, by which we ſee this Propheſy of *Balaam*, doth particularly appertain to the time to come, and then there ſhall be no Inchantment againſt *Jacob*, nor Divination againſt *Iſrael* for evermore. And the latter part of this Verſe doth make it farther appear, his meaning was for the time to come, wherein he ſaith, according to this time, which Argues, that there ſhould be another time, according to what was then, in which it ſhould be ſaid, what hath God wrought?

And alſo the laſt Teſtimony of *Ruben* gives us an Account of the great Afflictions, and Repentance that he had for that ſin of his, when weeping, he ſaid, Hearken ye my Brethren, and you my Children, give Ear to the words of your Father *Ruben*, mark what I give in charge; behold I command you this day before the God of Heaven, that ye walk not in the ignorance of Youth-

Youthfulneſs, and Fornication wherein I over ſhot my ſelf, and defiled the Bed of my Father *Jacob*. For I aſſure you, that the Lord did therefore ſtrke me, with a ſore Plague in my Flanks, the ſpace of ſeven Months, and I had periſhed if my Father *Jacob* had not Prayed to the Lord for me, becauſe he was minded to have ſlain me. I was thirty years old when I did this evil in the Sight of the Lord; and ſeven Months was I ſick to Death, and with a free heart did I afflict my ſelf ſeven years before the Lord, I drank no Wine nor Strong Drink, no Fleſh came within my Mouth, I taſted not any fine Bread, but I mourned fot my Sin, for it was great, and there ſhall none ſuch be done in *Iſrael*. And my Sons hear me, that I may ſhew you what I ſaw concerning the ſeven Spirits of Error in my Repentance. *Belial* giveth ſeven Spirits againſt a Man, which are the Well-Springs of Youthful Works, ſeven Spirits are given a Man in his Creation, whereby all his Works are done; the firſt is the Spirit of Life, wherewith is Created his Being; The ſecond, Is the Spirit of Seeing, wherewith cometh Luſting; The third, The Spirit of Hearing, wherewith cometh Learning; The fourth, The Spirit of Smelling, wherewith cometh delight, by drawing of the Air, and breathing it out again. The fifth, Is the Spirit of Speech, wherewith Knowledg is made; The ſixth, Is the Spirit of Taſting, whereof comes the feeding upon things that are to be Eat and Drank, and

through them is ingendred ſtrength; The ſeventh, Is the Spirit of Seed and Generation, wherewith entereth in the Luſt of Pleaſure. For this cauſe it is the laſt of Creation, and the firſt of Youth, becauſe it is full of Ignorance, and Ignorance leadeth the younger ſort, as a blind body, into the Ditch, and as an Ox to the Stall. Amongſt all theſe is the Eight, which is of Sleep, with whom is Created the waſting away of Nature, and the Image of Death.

With theſe Spirits are mingled the Spirit of Error; whereof the firſt is the Spirit of Lechery, who lieth within the Nature and Senſes of a man. The Second Spirit of unſatiableneſs lieth in the belly: The Third Spirit of Strife lieth in the Liver and in Choler: The Fourth Syirit is of Bravery and Gallantneſs, that the party may ſeem comely by Exceſs: The Fifth is the Spirit of Pride, which maketh a man to mind overgreat things, or to think well of himſelf: And the ſixth is the Spirit of Lying, or vain-glorioufneſs in boaſting a man's ſelf, and in deſire to fill his Talk concerning his own Kindred and Acquaintance: The Seventh is the Spirit of Unrighteouſneſs, which ſtirreth up the Affections, that a man ſhould perform the luſtful pleaſures of his heart: for Unrighteouſneſs worketh with all the other Spirits, by taking Guile unto him. Unto all theſe Spirits is matched the Eighth Spirit, which is the Spirit of ſleep or ſluggiſhneſs in Error and Imagination; and ſo the Souls of Young Folks periſh, becauſe their minds are darkned,

darkned, and hidden from the Truth, and understand not the Law of the Lord, neither obey the Doctrine of their Fathers, as befell me in my Youth: But now, my Children, love the Truth, and that shall preserve you. For Fornication is the destruction of the Soul, separating it from God, because it leadeth the mind and understanding into Error. For Whoredom hath undone many men; And although a man be Ancient or Noble, yet doth this make him a Laughing Stock. But *Joseph*, because he kept himself from all Women, and cleansed his Thoughts from all Fornication, found Favour both before the Lord and Men. Therefore, my Sons, fly Fornication, charge your Wives and Daughters that they trim not their Heads, and will them to chasten their Looks; for every woman that dealeth deceitfully in these things is reserved to the punishment of the World to come. That is, to the Sentence of Judgment which will be in the World to come. Now since it was Woman that was first in the Transgression, therefore Women, and Gentlewomen, imploy all your Diligence to escape the near approaching Judgment of the World to come.

Now whereas *Ruben* saith, had not his Fathers Prayers prevailed with God, that God would have killed him. The which, had the Lord then taken him off, where would then have been the Twelve Tribes? To which I answer, God could raise up Two Tribes out of One Stock, as there was of *Joseph*; or God could

could have given *Jacob* another Son in his ſtead. For *Ruben* did at time loſe his birthright. *And Eve ſaid when ſhe had born Seth, that God had given her another Seed inſtead of Abel, whom Cain ſlew,* Gen. 4. 25. And God ſaid unto *Cain,* before he committed that Murder, *Gon.* 4. 7. *If thou doeſt well, ſhalt thou not be accepted? And if thou doſt not well, ſin lieth at the door.*

And alſo the reſt of the Patriarchs that was guilty of that ſin againſt *Joſeph,* they at their Death declared what terrible Afflictions they fell under for that ſin of theirs; and the great Repentance they had for it. And *Judah* likewiſe gives an account of his Affliction, and Repentance for the ſin that he was overtaken in. And where the Old World is ſpoken of, *Gen.* 6. 3. *The Lord ſaid, my Spirit ſhall not always ſtrive with man.* The which words argue the ſtriving of the Spirit of God with Man, that had not Man been wanting to himſelf, but had uſed his utmoſt endeavour, he might have obtained ſalvation; For although after the Fall of *Adam,* the Entrances into Life were made ſtrait, yet not ſo ſtrait, but with Labour and Diligence, thro' the promiſed Meſſiah, it was and is attainable. But it is ſaid in the fifth verſe, *God ſaw the wickedneſs of Man was great in the Earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord ſaid, I will deſtroy man, whom I have created, from the Face of the Earth,*

*Earth, both Man and Beaſt, and the creeping things, and the Fowls of the Air, for it repenteth me that I have made them. But Noah found Grace in the Eyes of the Lord. Noah was a juſt man.* Now whereas the Lord doth expreſs, that it repented him that he had made man, and that it grieved him at his heart; the which ſhews a concern in God, that man had not then lived up to his Decree, whereby his Mercy was attainable, *Numb.* 23. 19, 20. Now whereas it is ſaid, That *God is not a man, that he ſhould lie; neither the Son of Man, that he ſhould repent: Hath he ſaid, and ſhall he not do it? or hath he ſpoken, and ſhall he not make it good? I have received Commandment to bleſs, and he hath bleſſed, and I cannot reverſe it.*

Now whereas it is ſaid, that God is not a man, that he ſhould lie, neither the Son of man that he ſhould repent: For man will deceitfully promiſe that he never does intend to perform; or elſe he may promiſe that thing, the which after conſideration, or in time, he may repent of. But it is not ſo with God; for if One Man, or One Generation, through ſinfulneſs, excludes themſelves from the promiſed Bleſſing, or Mercy, yet God will make good his Promiſe to another. As for Example, God brought forth all the Children of *Iſrael* out of *Egypt*, and promiſed them the Land of *Canan*; but they were to keep his Covenant, in which was included their Obedience to him. But they, through their own default in being diſobedient, all the Fathers, from 20

years Old and upward, their Carcaſſes fell in the Wilderneſs, ſave *Caleb* and *Joſhua*, but the younger ſort, or *Generation*, that came out of the Land of *Egypt*, to them did God perform his promiſed bleſſing, in bringing them into the Land of *Canan*. Now by the word Promiſe, without Repentance, it doth ſignifie ſomething deſirable to them to whom the Promiſe is made. For when God pronounceth any Judgment againſt a People, or Nation, it is never ſaid, a promiſed Judgment, but a threatned Judgment; for the Word *Promiſe* doth ſignifie a kindneſs to them to whom the *Promiſe* is made. And whereas it is ſaid, *without Repentance*, it ſhews the ſtableneſs of the Promiſer. And alſo to prove this was only ſpoken in the way of Bleſſing, *Balaam* ſaid, *Num.* 23. 20. *Behold I have received Commandment to bleſs, and he hath bleſſed, and I cannot reverſe it.* But when God threatens a puniſhment againſt a Nation or People, it is not ſo: for upon their Repentance, God hath ſaid, *Jer.* 18. 8, 9. *It repenteth him of the evil.* And alſo it is ſaid in *Jonah* 3. 10. *And God ſaw their works, that they turned from their evil way, and God repented of the evil that he had ſaid that he would do unto them, and he did it not.* Now it was not ſo with them before the Flood; for *Noah* was a Preacher of Righteouſneſs; but they repented not.

And it is ſaid, *Gen.* 6. 11, 12, 13. *God looked upon the earth, and behold it was corrupt. for all fleſh had corrupted his way upon the Earth:* That

is,

is, God found them not in the ſtate or condition that he had put them in, but that they had miſerably corrupted their way. And it is ſaid in the 11th verſe, *The earth was filled with Violence.* And in the 12th verſe, *God ſaid unto Noah, the end of all fleſh is come before me; for the earth is filled with Violence through them, and behold* I *will deſtroy them with the earth.* That is, the Earth, for that time the Waters were upon it, was deſtroyed. But they were the Earth, or World that periſhed. And no doubt, but when they ſaw the *Flood come into all their houſes*, and the Waters like a Sea about them, that they then believed the Words of *Noah*, and repented; but then it was too late. So when Chriſt cometh, we that have had the knowledge of him, muſt ſtand or fall, as we are found by him. Then it is, they ſhall ſtrive to enter into bleſſedneſs, but ſhall not be able; and the *fooliſh Virgins* alſo ſhall be ſhut out.

And whereas the Lord ſaith, Luke 13. 24, 25, 26, 27, 28, 29. *Strive to enter in at the ſtrait gate; for many, I ſay unto you, will ſeek to enter in, and ſhall not be able. When once the Maſter of the Houſe is riſen up, and hath ſhut the door, ſaying, Lord, Lord, open unto us, and he ſhall anſwer, and ſay unto you, I know you not whence you are. Then ſhall ye begin to ſay, we have eaten and drunk in thy preſence, and thou haſt taught in our ſtreets. But he ſhall ſay, I tell you, I know you not whence you are, depart from me, all ye workers of iniquity. There ſhall be weeping and gnaſhing of*

*Teeth, when ye ſhall ſee Abraham, and Iſaac, and Jacob, and all the Prophets in the Kingdom of God, and ye your ſelves thruſt out. And they ſhall come from the Eaſt, and from the Weſt, and from the North, and from the South, and ſhall ſit down in the Kingdom of God.* What is here ſpoken, hath its particular reference to that time when the Lord riſeth to Judgment. For then the door of Mercy will be ſhut to them, to whom now it is open, if now they refuſe to live an holy Life. But then they will begin to call, Lord, Lord, open to us, and he ſhall anſwer, I know you not whence you are, depart from me, all ye workers of Iniquity.

Here is ſomething very remarkable in the 28. verſe, which I cannot paſs by. That is, when theſe wicked, ſhall ſee *Abraham*, and *Iſaac*, and *Jacob*, and all the prophets in the Kingdom of God, and you your ſelves thruſt out.

Theſe that are here ſpoken of, cannot then be in Heaven, as from thence to be thruſt out. Therefore it is at the Reſtitution of all things; when the Kingdoms of this World, is become the Kingdom of our God, and of his Chriſt. Then it is, that theſe wicked, from this Kingdom will be thruſt out. And like to that other ſaying of the Lord, where the Lord ſaith, *Matt.* 13. 41, 42. *He ſhall ſend his Angels, and they ſhall gather out of his Kingdom all things that offend, and them that do iniquity. And caſt them into a Furnace of Fire; there ſhall be weeping and gnaſhing of Teeth.* Now whereas St. *Paul* ſaith,

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Rom. 9. 8, 9, 10, 11, 12. *That they which are the Children of the Flesh, these are not the Children of God, but the Children of the* Promise, *are counted for the seed. For this is the word of Promise, at this time will I come, and* Sarah *shall have a Son. And not only this, but when* Rebecca *also had conceived by one, even by our Father* Isaac. *For the Children being not yet born, neither having done any good or evil, that the purpose of God, according to the Election might stand, not of Works, but of him that calleth. It is said unto her, the Elder shall serve the younger.* Now these two Children God made the representative of the two Worlds. Which is so made out by the Lord, both to *Malachy*, and *Esdras*. And therefore *Jacob* here spoken of by St. *Paul*, as touching the Promised Elect, which shall be freely taken in at the coming of the Lord, and shall be with the Raised Saints, and the rest of the Elect, the World to come. For it is so, that God then will freely chuse *Israel* (by whom is chiefly comprehended the next World) with that free Election, in that he hath promised then to give unto them a new Heart, and a new Spirit, that they should not sin against him. But that they should be all Righteous, and inherit the Land for ever. Whilst he has but to this World set open a Door for Repentance, and left Man to do part for himself, as to wrestle for the Blessing in endeavouring to make his Calling and Election sure.

Now whereas it is said, the Elder shall serve

the younger, that is, *Egypt* and *Sitia*, and others, that are of this Elder World, ſhall ſerve the younger, of which I have given a more full Account in the foregoing Part. Not only ſo, but the younger ſort of them, whoſe Parents are now Enemies to the Church, yet their Children that has not been guilty, ſhall be ſpared, and not cut off with the reſt of the wicked. For in *Joel* 3. where it ſpeaks of the Judgment of this World, the Lord ſaith in the 8th Verſe. I *will ſell your Sons and Daughters, into the hand of the Children of* Judah, *and they ſhall ſell them to the* Sabeans, *to a people far off, for the Lord hath ſpoken it*; *Sheba* being part of the Elect, that will be called in at the coming of the Lord. As it is ſaid in *Iſaiah.* 60. 6. *And alſo the Lord ſaid,* 2 Eſdras 6. 18, 19. *to* 28. *Behold the days come that I will begin to draw nigh, and to viſit them that dwell upon the Earth. And* I *will begin to make inquiſition of them, what they be that have hurt unjuſtly with their unrighteouſneſs, and when the afflictions of* Sion *ſhall be fulfilled. And when the world that ſhall begin to vaniſh away, ſhall be finiſhed, then will I ſhew theſe tokens: The books ſhall be opened before the firmament, and they ſhall ſee altogether. And the Children of a year old ſhall ſpeak with their voices, the women with Child ſhall bring forth untimely Children, of three, or four months old, and they ſhall live and be raiſed up. And ſuddenly ſhall the ſound places appear unſound, the full ſtore-houſes ſhall ſuddenly appear empty. And*

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*the Trumpet ſhall give a ſound, which when every man heareth, they ſhall be afraid. At that time ſhall friends fight one againſt another like enemies, and the Earth ſhall ſtand in fear with thoſe that dwell therein, the Springs of the Fountains ſhall ſtand ſtill, and in three hours they ſhall not run. Whoſoever remaineth from all theſe that I have told thee, ſhall eſcape, and ſee my ſalvation, and the end of your world. And the men that are received ſhall ſee it, who have not taſted Death from their Birth, and the heart of the inhabitants ſhall be changed, and turned into another meaning. For evil ſhall be put out, deceit ſhall be quenched. As for faith it ſhall flouriſh, corruption ſhall be overcome, and the truth which hath been ſo long without fruit ſhall be declared.* Rom. 9. 8. This is the Seed which St. *Paul* ſpeaks of in. V. 8. Where he ſaith, *the Children of the promiſe are counted for the Seed.* And alſo the Lord by *Eſdras*, has given us to underſtand, that the innocent children ſhall not be taken away in the Judgment with their parents. And the Lord alſo in. V. 9. of this Chap. ſaith, 2 *Eſdras* 6. 9. Eſau *is the end of this world, and* Jacob *the begining of it that followeth.* Now, as to what the Lord ſaid to *Rebecca* concerning theſe two brothers, before they had done good, or evil, was no other, then that the Elder ſhould ſerve the younger; for God did not then ſay, that he loved *Jacob*, and hated *Eſau*. Therefore the Apoſtle makes a ſtop, and begins

again, wherein he ſaith, in. V. 13. *As it is written,* Jacob *have I loved, and* Eſau *have I hated.* Which words of the Lord are ſaid in *Mal.* 2. 3. After *Eſau* was wicked, and the world with him. But theſe words of the Lord in *Mal.* hath alſo a prophetical reference as to the glorious time to come; in which time *Jacob* will appear the beloved, and *Eſau* the hated: That is the figurative *Eſau,* by which is ſignified the wicked of the world, but in more eſpecial manner, that *Eſau,* which is Term'd the degenerate root; by reaſon the Lord ſaith, he hath laid his mountains and heritage waſt, for the Dragons of the Wilderneſs. For this curſe is only pronounc'd to them, that their land ſhall be inhabited with fearful Creatures. And it is the uſual way of the Lord, to ſpeak of things that are to come, as tho they were already done. For when theſe words of the Lord were ſpoken to *Malachy, Eſau* was more flouriſhing then *Jacob.* For at that time *Iſrael* had diſpleaſed the Lord, and for his Sins his Mountains were laid waſt, before thoſe of *Eſau's.* And when thoſe Mountains of *Eſau* were laid waſt, they were not made partakers of thoſe Judgments. And St. *Paul* knowing that thoſe words of the Lord in *Malachy,* had reference for the time that is now to come; therefore he here mentions them, as treating of that time alſo. And after he had here rehearſed the word of the Lord, in ſaying, *Rom.* 9. 14, 15. Jacob *have I Loved, and* Eſau

*have*

*have I hated.* He ſaith in v. 14. *What ſhall we ſay then, is there unrighteouſneſs with God? God forbid.* V. 15. *For he ſaith to* Moſes, I *will have mercy on whom* I *will have mercy, and* I *will have compaſſion on whom* I *will have compaſſion.* The which words were ſaid to *Moſes* by the Lord, in the time that the Lord choſe *Iſrael,* to ſet them above the reſt of the Nations. At which time he brought them out of the Land of *Egypt* with ſigns and wonders, to fix them on the midſt of the Earth, for the Exalting of their Glory, and to allure thereby the World, that they might be brought into the Knowledg of God. Of which the Patriarch *Levy* ſaid in his laſt Will and Teſtament: If you ſhould be over-darkned with Error, what ſhall all the Heathen do. But *Iſrael* falling into ſin and error, was caſt off, and the Heathen for a time, taken in in their room. But for the Oaths ſake, God made with their Fathers, they ſhall be again taken in, and made partakers of that everlaſting bleſſedneſs promiſed to them. And whereas St. *Paul* ſaith in the 16th verſe. So then it is not of him that willeth, nor of him that runneth, but of God that ſheweth Mercy. Theſe words admit of a two fold meaning. The one is, that we are ſo far fallen, that of our ſelves, we can neither will nor run, but it is God that ſheweth Mercy in calling us, renewing, and inlightning us in the knowledg of himſelf, whereby we are put into a Capacity to will and run. The which, if we ſo do, and continue to do, we ſhall undoubtedly find mercy;

cy; for it is through our own default, if once enlightned, we again fall off? And therefore St. *Paul* ſaith, who hath bewitched you, that you ſhould not obey the Truth. The which can be no other, than our own corrupt Affections, the ſubtil Inſtigations of *Satan*, or preſſing Afflictions. Againſt all which we muſt daily go to God by fervent Prayer, for his ſupport and aſſiſtance, and if we ſo do, he hath ſaid, I will never leave thee nor forſake thee. But as to what was ſaid here in the 16th verſe, I chiefly apprehend it is ſpoken of the time when the Lord again comes; that then they will be ſeeking and running to enter into Life, but then their willing and running will not be available (having neglected the offer of Mercy when the door was open to them) for the Mercy will then be diſtributed according to the Election of Grace, which with the Believers is the Promiſed Elect, which will be called in at his coming. And whereas St. *Paul* ſaith, *Rom.* 9. 17, 18. For the Scripture ſaith, *Unto* Pharaoh, *even for this ſame purpoſe have I raiſed thee up, that I might ſhew my Power in thee, and that my name might be declared throughout all the earth, therefore hath he mercy, on whom he will have mercy, and whom he will he hardneth.* Now, as I before told you, St. *Paul* hath here his reference to the time to come. And the Scripture makes mention, that as the Children of *Iſrael* was at firſt delivered by Signs and Wonders, ſo will their deliverance again be with Signs and Wonders. The which Signs and Wonders will be before the coming of the Lord,

Lord, who will be their great deliverer. And therefore what God ſaid to *Moſes*, I will here ſet down, as touching the hardning of *Pharaohs* heart. The which is in *Exodus* 4. 21. Where God ſaith, *I will harden Pharaohs heart, that he ſhall not let the People go.* Not that then God had hardned the heart of *Phaaoh*, but that it was then to do, as from the Lord. For his Cruelty to the Children of *Iſrael* proceeded from his own wicked Nature, being ſtirred up thereto by the Devil, who is always an Enemy to the Children of God. And in the fifth chap. it does appear, that God would further prove *Pharoah*, as touching his Cruelty to the Children of *Iſrael*, before it is ſaid, he hardned his heart. For in the fifth Chapter of *Exodus*, ver. 1, 2, 6, 7, 8, 9, 12, 13, 14, 15, 16, 17, 18. *Moſes and Aaron went in and told Pharoah, Thus ſaith the Lord God of Iſrael, let my people go, that they may hold a feaſt unto me in the Wilderneſs.* Verſe 2. *And Pharoah ſaid, who is the Lord, that I ſhould obey his voice to let Iſrael go? I know not the Lord, neither will I let Iſrael go.* Verſe 6. *And Pharaoh commanded the ſame day the Taskmaſters of the people; and their Officers, ſaying,* Verſe 7. *Ye ſhall no more give the people ſtraw to make brick, as heretofore; let them go and gather ſtraw for themſelves.* Verſe 8. *And the tale of the bricks which they did make heretofore, you ſhall lay upon them; you ſhall not diminiſh ought thereof; for they be idle, therefore they cry, ſaying, Let us go and ſacrifice to our God.* Verſe 9. *Let there be more work laid upon the men, that they may labour therein, and*

let

*let them not regard vain Words.* Verſe 12. *So the people were ſcattered abroad throughout all the Land of Egypt, to gather ſtubble inſtead of ſtraw.* Verſe 13. *And the Taſkmaſters haſted them, ſaying, Fullfil your Works, your daily Task, as when there was ſtraw.* Verſe 14. *And the Officers of the children of Iſrael, which Pharaohs Taſkmaſters had ſet over them, were beaten, and demanded, Wherefore have ye not fullfilled your Task, both yeſterday and to day, as heretofore.* Verſe 15. *Then the Officers of the children of Iſrael came and cryed to Pharaoh, ſaying, Wherefore dealeſt thou thus with thy Servants?* Verſe 16. *There is no ſtraw given to thy Servants; and they ſay to us, make brick; and behold thy Servants are beaten; but the fault is in thine own people.* Verſe 17. *But he ſaid, Ye are idle, ye are idle; therefore ye ſay, let us go, and do ſacrifice to the Lord.* Verſe 18. *Go therefore now and work, for there ſhall no ſtraw be given you, yet ſhall you deliver the Tale if your Bricks.* This horrible Cruelty, and inhuman Slavery, was he ſtirred up to, by his own evil Heart, and the Devils, and not by God. For that which God did harden him in, was in his unbelief, by reaſon of his Cruelty, therefore God hardened him in unbelief, that he might accompliſh his fierce Anger upon him, which unbelief was, That he regarded not the Miracles done by *Moſes*. And the Lord is not ſaid to harden him, till the 13th verſe of the 7th chap. For in the 3d verſe of the ſame chap. The Lord again repeateth the words, and ſaith, he will harden

him

him, by which we may plainly ſee that his hardning was not then by his bleſſed Majeſty, for in the 2d verſe of the 7th chap. the Lord ſaid unto *Moſes, Thou ſhalt ſpeak all that I command thee, and* Aaron *thy Brother ſhall ſpeak unto* Pharoah, *that he ſend the Children of* Iſrael *out of his Land.* V. 3. *And I will harden* Pharoah's *Heart, and multiply my ſigns and my wonders in the Land of* Egypt. V. 4. *But* Pharoah *ſhall not hearken unto you, that I may lay my hand upon* Egypt, *and bring forth mine Armies, and my People the Children of* Iſrael *out of the Land of* Egypt, *by great Judgments.* Now in the 10th v. Moſes *and* Aaron *went in unto* Pharaoh, *and they did as the Lord had commanded.* (In ſhewing the ſigns and wonders that he had appointed them.) *And* Aaron *caſt down his Rod before* Pharaoh, *and before his Servants, and it became a Serpent.* V. 11. *Then* Pharaoh *alſo called the wiſe Men, and the Sorcerers. Now the Magicians of* Egypt, *they alſo did in like manner with their inchantments.* V. 12. *For they caſt down every man his Rod, and they became Serpents, but* Aaron's *Rod ſwallowed up their Rods.* And then it is in the 13th v. *And he hardened* Pharaoh's *Heart, that he hearkned not unto them, as the Lord had ſaid.* V. 14. *And the Lord ſaid unto* Moſes, Pharaoh's *Heart is hardned, he refuſeth to let the People go.*

Here is the firſt time wherein it is ſaid, that God hardned *Pharaoh*'s Heart. The which we may plainly ſee, That as to what God hardned him in, was, in his unbelief, that he ſhould not be-

believe the Miracles done by *Moſes* and *Aaron*: And alſo that God did ſuffer the Magicians to go ſo far, was to carry on the Council of God, in that they ſhould be a means to help on the deluſion of *Pharoah*. That theſe Conjurations and Inchantments whereto he truſted, ſhould be a means to help forward the accompliſhment of his deſtruction; the which for his ſin and cruelty was determined of God for him. For when Man is wicked, God chuſeth his deluſions by that which he is moſt prone unto. As for Example. When God would make good his word by the Prophet *Elijah*, 1 *Kings* 22.20,21,22. againſt *Ahab*, for his Cruelty, and Abominable Idolatry, the Will of God was, That he ſhould be deluded to his Deſtruction, by thoſe Prophets in whom he truſted, for they were the Men that perſwaded him to go up to *Ramoth Gilead* to Battle, where he was ſlain, and the word of the Lord fulfilled on him.

Now as to what God ſaid unto *Moſes*, concerning the utter Deſtruction of *Pharaoh*, is in the 9th chap. begining at the 13th verſe. *And the Lord ſaid unto* Moſes, *riſe up early in the morning, and ſtand before* Pharaoh, *and ſay unto him, thus ſaith the Lord God of the Hebrews, let my people go, that they may ſerve me.* V. 14. *For I will at this time ſend all my Plagues upon thine Heart, and upon thy Servants, and upon thy People, that thou mayeſt know there is none like me in all the Earth.*

By which words it does appear, that God had not fully determined all the Plagues that he ſent on him, not till that time. For in the 15th

verſe

verſe God ſays, *Now will* I *ſtretch out my hand, that* I *may ſmite thee and thy people with peſtilence, and thou ſhalt be cut off from the earth.* Verſe 16. *And in very deed for that cauſe have* I *raiſed thee up, for to ſhew in thee my power, and that my Name may be declared throughout all the Earth.* Which word; raiſed thee up, in the *Hebrew*, is no other than made thee ſtand. The which you may ſee in the Margin of your Bibles. And as to the meaning of the words, making thee ſtand, is, that that thou ſhalt ſtand in that place of Power, till my appointed time is come, for the delivery of my people *Iſrael.* For God foreknowing the evil heart that was in him, and that Satan had made him an Inſtrument of cruelty, therefore God hardned him in Unbelief, that he might ſhew forth his Power in him, that thereby the Name of the Lord might be declared throughout all the Earth.

Now as touching the Root of *Gall* and *Wormwood*, the which St. *Paul* terms the *Root of Bitterneſs*, and the *man of ſin.* And by St. *John* he is term'd, the *Beaſt*, in *Rev.* 13. 1. *And* I *ſtood upon the Sand of the Sea, and* I *ſaw a Beaſt riſe up out of the Sea, having ſeven Heads, and ten Horns, and upon his Horns ten Crowns, and upon his Heads the Name of Blaſphemy.* Verſe 2. *And the Beaſt which* I *ſaw was like unto a Leopard, and his feet were as the feet of a Bear, and his mouth as the mouth of a Lyon, and the Dragon gave him his Power, and his Seat, and great Authority.* In the firſt place St. *John* ſaith, that he ſaw a Beaſt riſe out of the Sea; and the Sea, in Scripture,

doth

doth ſignifie the *common people*, from whence this Beaſt did ariſe. The Horns, the Scripture tells us, they are Ten Kings; and here the Crowns on them ſignifie as much; by which Horns the Beaſt is defended, and maintained in his Power. And in that he is like unto a Leopard, which ſeems to ſignifie to us the ſeveral Badges of his Idolatrous Worſhip that he hath ſet up, and therefore appeareth like a ſpotted Leopard. And it is ſaid, he hath Feet like a Bear; that ſeems to ſet forth to us, how he doth trample down the Saints of the moſt High, and tear them in peices. It is ſaid, he hath a mouth like a Lyon; the which, as the Lyon's mouth is the Deſtruction of all that cometh near it, ſo the Mouth of this Beaſt deſtroyeth them that do adhere to it.

And whereas it is ſaid, that the Dragon gave him his Power and Seat, and great Authority; the which is to let us underſtand that this Power of his, was never given him of God, but that he received it from the Dragon, which is the Devil; who making him a fit inſtrument for himſelf, to carry on his Helliſh deſigns by; therefore he gave him his Power and Seat, great Authority, and put him on a Throne. And the Lord will there keep him ſtanding, that is, make him ſtand that he ſhall not be taken off by any of the Judgments which the Lord doth ſend before his coming. But as God did make that *Pharaoh* ſtand in his place till his appointed time was come, for the delivery of his People,

as chuſing him, to harden in unbelief, that had hardned himſelf in all iniquity and cruelty. And therefore the Lord reſerved him, till himſelf was in the Clouds, before that *Pharaoh* was deſtroyed in the Sea: So the Lord again chuſes this Beaſt to harden in unbelief, as to the Miraculous ſigns that he has, and will ſend on the Earth; becauſe this Beaſt has hardned himſelf in all manner of Cruelty, and Miſchief, and Blaſphemy. Therefore the Lord chuſeth him to ſhew the fierceneſs of his wrath upon, when he comes to judg the World, and deliver *Iſrael*. And then it is, that this Beaſt is taken alive, Rev. 19. 20. *And caſt into a lake of Fire burning with Brimſtone, which is the Second Death.* Now whereas it is ſaid, the Lord will have Mercy on whom he will have Mercy; The which Mercy will again be Diſtributed to the Believers, and Promiſed Elect, when the Lord comes, as it was when God ſaid thoſe words to *Moſes* at the time when he brought them out of the Land of Egypt. *Exodus* 33. 18. Moſes *ſaid, I beſeech thee, ſhew me thy glory.* V. 19. *And he ſaid, I will make all my goodneſs paſs before thee, and I will proclaim the name of the Lord before thee, and I will be gracious, to whom I will be gracious, and I will ſhew mercy, to whom I will ſhew mercy.* Which mercy was then ſhew'd to the Seed of *Abraham* according to his promiſe to their forefathers. And whereas St. *Paul* ſaith, in *Rom.* 9. 19. *Thou wilt ſay unto me, why doth he yet find fault, for who hath re-*

*ſiſted his will?* V. 20. *Nay, but O Man, who art thou that replieſt againſt God, ſhall the thing formed ſay to him that formed it, why haſt thou made me thus?* V. 21. *Hath not the Potter power over the Clay, of the ſame Lump, to make one Veſſel unto Honour, and another to Diſhonour?* That is, the Potter hath Power according to his pleaſure, of the ſame Clay, to make a Veſſel unto Honour, and another to diſhonour, but when he maketh a Veſſel to honour out of one and the ſame lump, as he maketh the other, there is more of his labour beſtowed upon it, and more of his proper coſt and charge, or elſe it would be unfit for a Veſſel of Honour. Therefore God ſometimes, to ſhew forth his Power, plucks ſome as a brand out of the burning; and alſo God, of the worſer Clay, can make a Veſſel unto Honour; for God choſe *Nebuchadnezzar* to be a Veſſel of Mercy, who was of the ſeed of *Ham*, which was more Eſtranged from God than the Seed of *Shem*, or *Japhet* was. And by that Miraculous Judgment mentioned in *Daniel* 4. 31, 32, 33. God brought him home by Repentance. And alſo by other great Miracles, God would have brought home the *Babilonians* by Repentance, but they neglecting the opportunity of Mercy, therefore God ſaid in *Jer.* 31. 9. *I would have healed Babylon, but ſhe was not healed.* We ſee here was an abſolute Election or Choice that God made of *Nebuchadnezzar*; and when he was in his Unregenerate State, God generally termed

termed him his Servant, which God never did the great King of *Aſſiria*. But as for *Cyrus*, before he had a Being, he was Propheſied of, that he ſhould be a choſen Servant of God, and alſo, that he ſhould build him a Temple, as in *Iſa.* 45. 1. 2 *Chro.* 36. 23. But he is no where ſaid to be Choſen before the Foundation of the World.

Now as I ſaid before, there is an abſolute Election, the which the Lord terms the very Elect. And there is a conditional Election, in which we are to labour in, to make our calling and Election ſure. There is alſo an opportunity, or a day of Grace given, the which was offered to thoſe *Babilonians*, as in *Jer.* 51. 9. but it was a prize put into the Hands of Fools. But you may ſay, that their Deſtruction was before declared by the Prophet from God, and therefore they Repented not.

To which I Anſwer: God by his all ſeeing Eye, as knowing their Wickedneſs, and foreſeeing their Cruelty to *Iſrael*. Upon which the Prophet did from the Lord foretel their deſtruction. But however, God did offer them Mercy; and if they had embraced the Opportunity, God would have defer'd his Judgments to have been Inflicted upon the miſcarriage of their following Generations. As for Example, God ſent the Prophet *Jonah*, *Jonah* 3. 4, 5, 6, 7, 8, 9. To *Nineveh* to Proclaim the Deſtruction of that great City. But they believing the word of the Lord, and Repenting, God ſtaid off the threatned Judgment, which *Jonah*

proclaimed ſhould be within 40 days, which upon their repentance God made it 40 days of years; In which time, moſt of them that was capable of that Repentance, were taken off by Death.

Now as to the lump or clay, that *Iſrael* came of, when the Lord maketh a Veſſel of that Clay without any Addition of the renewing of his Spirit, it will prove but a Veſſel of Diſhonour.

But God ſaith in *Jer.* 2. 21. *That he made* Iſrael *a choice Vine, and he looked that it ſhould bring forth Grapes, and it brought forth wild Grapes. Yet I had planted thee a Noble Vine, an Holy and Right Seed: How then art thou turned into a degenerate plant of a ſtrange Vine unto me?* By which we ſee, that God had diſtinguiſhed *Iſrael* from the reſt of the World, and put them all in a Capacity of Obedience, but they would not uſe their utmoſt endeavour to walk in his ways; therefore he gave them up to blindneſs of Mind, and hardneſs of Heart; for they all being put into a Capacity of Obedience, in which had they done their utmoſt endeavour, and alſo lookt to the Promiſed Meſſiah for their Juſtification, they ſhould have obtain'd ſalvation; but for want of ſo doing, the generality of them were cut off: However, from among them, God did chuſe part of his Special Elect; the which were Veſſels of Honour; of which St. *Paul* ſpeaks of, *Rom.* 11. 5. *At this preſent time alſo there is a remnant according to the Election of grace.* The which were ſo abſolutely choſen in Chriſt, that they ſhould not fall away. And

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as to what St. *Paul* ſaith in the 9th chap. after he had made mention of the Potter, and the Clay. In the following Verſe, which is the 22d. he ſaith, *What if God, willing to ſhew his wrath, and make his Power known, endured with much long ſuffering the Veſſels of wrath fitted to deſtruction.*

That is, God is willing to ſhew his Wrath, and make his Power known on them which he hath endured with much long ſuffering, whilſt they were fitting themſelves for deſtruction, by which way they became the Veſſels of his Wrath.

Of whom St. *Peter* alſo ſaith, in 1 *Pet.* 2. 7. *Unto you therefore which believe he is precious; but unto them which be diſobedient, the ſtone which the Builders diſallowed, the ſame is made the Head of the Corner, and a ſtone of ſtumbling, and a Rock of Offence, even to them which ſtumble at the Word, being diſobedient, whereunto alſo they were oppointed.* But you may ſay, What, were they from the beginning appointed to be diſobedient? To which I anſwer, *No.* God put them into a capacity of Obedience, and required Obedience from them, but they refuſed to obey, and hardned their Neck, and refuſed to return, as almoſt the whole Hiſtory of the Bible gives us to underſtand; therefore God left them to blindneſs of mind, and hardneſs of heart, ſo as to ſtumble at the ſtumbling-ſtone, to the which diſobedience they were appointed, becauſe they had been before very ſinful, as in *Iſaiah* we are given

an account what the Lord had done for them; And of their Wickedneſs, before the Prophet from the Lord did denounce this Judgment againſt them, that he would lay in *Sion* a ſtumbling-ſtone. And therefore, as to what the Lord ſaid he had done for them, and of their miſcariage, before this Judgment was declared againſt them, I will here ſet down as to what God hath done for his Vineyard. As in *Iſaiah* 5. 2, &c.. *He fenced it, and gathered out the ſtones thereof, and planted it with the choiceſt vine, and built a Tower in the midſt of it, and alſo made a wine-preſs therein, and he looked that it ſhould bring forth grapes, and it bronght forth wild grapes.* 3. *And now, O inhabitants of* Jeruſalem, *and men of* Judah, *Judge I pray you, betwixt me and my Vineyard.* 4. *What could have been done more to my Vineyard, that I have not done in it, wherefore when I looked that it ſhould bring forth grapes, it brought forth wild grapes.* 5. *Now go to, I will tell you what I will do to my Vineyard, I will take away the hedge thereof, and it ſhall be eaten up, and break down the wall thereof, and it ſhall be trodden down.* V. 6. *And I will lay it waſt, it ſhall not be pruned, nor hedged, but there ſhall come up briers, and thorns. I will alſo command the Clouds that they rain no rain upon it.* V. 7. *For the Vineyard of the Lord of Hoſts is the Houſe of* Iſrael, *and the men of* Judah *is his pleaſant plant, and he looked for Judgment, and behold oppreſſion, for righteouſneſs and behold a cry.* That

is,

is, God put them in a Capacity of doing Juſtice and Judgment, the which they might have done, but they would not.

Now as I before told you, that the ſins of the Natural Seed of *Iſrael*, and the Adopted Seed are joyned, ſo alſo the Puniſhment of the Natural Seed, and of the Adopted Seed are joyned together; for from 11th v. of the 5th chap. to the 16th. v. it doth appear to declare the Puniſhments of the back-ſliding Chriſtians, becauſe the next verſe ſpeaks of the Lord of Hoſt, being exalted in Judgment; and that then the Lambs ſhould feed together. And in the following part of the Chapter, the ſins of the Adopted Seed are intermix'd with them of the Natural Seed: But by the foregoing verſes, that are here ſet down, we are given fully to underſtand wherefore the Anger of the Lord was kindled againſt *Iſrael*; the which was, in that they did not make a good improvement of the opportunity of Grace put into their Hands, but caſt away the Law of the Lord, and deſpiſed his word, therefore was the Anger of the Lord kindled againſt them. After which it is ſaid in *Iſa.* 8. 13. *Sanctify the Lord of Hoſts himſelf, and let him be your fear, and let him be your dread.* v. 14. *And he ſhall be for a Sanctuary, but for a ſtone of Stumbling, and for a Rock of Offence to both the Houſes of* Jacob *for a gin, and for a ſnare to the inhabitants of* Jeruſalem. V. 15. *And many among them ſhall ſtumble and fall, and be broken, and be ſnared, and be taken.* Here you ſee this

Judgment which was mentioned by St. *Peter*, That they were appointed to it, after they had ſinned, that they ſhould ſtumble at that Stumbling Stone, ſo as not to be obedient to him. And it is ſaid in the 16th v. *Bind up the Teſtimony, ſeal the Law among my Diſciples.* V. 17. *And I will wait upon the Lord that hideth his Face from the Houſe of* Jacob, *and* I *will look for him.* The which words alſo ſignifies the excluſion of the major part of *Iſrael* and *Judah*, with the Powers thereof; for they being moſt guilty of the miſcarriage of the reſt. But yet the binding up of the Teſtimony, and the Sealing of the Law among the Diſciples, ſeems that it had a larger extent among them of *Jacob*, than as to the very Elect that was choſen from amongſt them; For the Lord ſaith in *Matt.* 11. 12. *And from the Days of* John *the Baptiſt, until now, the Kingdom of Heaven ſuffereth Violence, and the violent take it by force.*

Now if the Kingdom of Heaven ſuffered Violence, and the Violent took it by Force; the which ſhews us for certain, that there were more made partakers of the Kingdom, than thoſe that are ſaid to be the very Elect; for thoſe were ſo Elected, or Choſen, as they could not poſſibly, through miſtake or deceit, miſs of the Kingdom, for Chriſt himſelf ſaith in *Matt.* 24. 24. *If it were poſſible, they ſhall deceive the very Elect*, by which words it does appear impoſſible to deceive the very Elect. And ſince all the Chriſtian Churches have been deceived, except

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that of *Piedmont*, according as it is ſaid in the *Revelations*, That all the world wandered after the Beaſt, or great Harlot, with whom the Kings of the Earth have committed Fornication, and who with her Wine, made the Inhabitants of the Earth Drunk; the Churches of *Piedmont* only followed Jeſus Chriſt, and inviolably adhered to his Doctrin, as it is Written of them; ſo as the Valleys had intirely for their Arms, a Toarch inviron'd with thick Darkneſs, with this Motto, *Lux lucet in tenebris*, Light ſhines in Darkneſs; by which it does in a more eſpecial manner appear, that theſe are the very Elect ſpoken of by the Lord, by reaſon that they have ſtood ever ſince the Apoſtles time undeceived by the Beaſt, or falſe Prophets, as the Lord foretold: And by which words of the Lord; it remains alſo that it is impoſſible to deceive the very Elect.

Now by theſe words, theſe very Elect are with Violence ſecured from the Evil deceit of this World, and taken for the Kingdom; whilſt the other is ſaid, to take the Kingdom of Heaven by Violence; and that is, There was an opportunity of Grace and Mercy put into their Hands, in which they did imploy their utmoſt endeavour to ſecure the Kingdom of Heaven to themſelves; and by ſo doing, they are ſaid to take the Kingdom of Heaven by Violence. But unto them that did not ſo, the Lord ſaith in Matt. 23. 37. *O Jeruſalem, Jeruſalem! thou that killeſt the Prophets, and ſtoneſt them*

*which*

*which are ſent unto thee; how often would I have gathered thy Children together, even as a Hen gathereth her Chickens under her wings, and ye would not.*

Here the Lord ſpeaketh of the Offers of Grace and Mercy that was tendred to *Iſrael* aforetime by the Prophets, by whom he would have gathered them as a Hen gathereth her Chickens under her wings, but they would not: Of which alſo the Lord told *Eſdras*, 2 Eſd. 1. c. 28. to the 32. v.

Now whereas the Lord ſaith in Mat. 13. 13. *Therefore ſpake I to them in Parables, becauſe they ſeeing, ſee not, and hearing they hear not, neither do they underſtand.* That is, altho they did ſee and hear, they did not give their minds to underſtand. 14. v. *And in them is fulfilled the Propheſy of* Iſaiah, which ſaith, *By hearing ye ſhall hear, and ſhall not underſtand, and ſeeing ye ſhall ſee, and ſhall not perceive.* 15. *For this Peoples Heart is waxed groſs, and their Ears are dull of Hearing, and their Eyes they have cloſed, leſt at any time they ſhould ſee with their Eyes, and hear with their Ears, and ſhould underſtand with their Heart, and ſhould be Converted, and I ſhould heal them.*

The which Prophecy was ordered by the Lord in *Iſa.* 6. 9. after the woful miſcarriage of his people. The which is partly ſet down in the foregoing Chap. of *Iſa.* And after *Iſrael* had been exceeding ſinful, the Prophet *Jeremiah* ſaith in *Jer.* 13. 22. *And if thou ſay in thine heart, wherefore come theſe things upon me?*

*for*

*for the greatneſs of thine iniquity, are thy ſkirts diſcover'd, and thy heels made bare.* Whereas it is ſaid, V. 23. *Can the* Ethiopian *change his skin, or the Leopard his Spots? Then may ye alſo do good, that are accuſtomed to do evil.* V. 24. *Therefore will* I *ſcatter them as the ſtubble that paſſeth away by the wind of the Wilderneſs.* Now we ſee, when man wilfully revolteth, and giveth himſelf up to a cuſtome in ſinning, by which he becomes forſaken of God, then for him that has ſo accuſtomed himſelf to do evil, he cannot learn to do well; for in ſo doing, they provoke the Lord to leave them to blindneſs of mind, and hardneſs of heart, and then they are paſt all hope. But the Lord ſaith of *Abraham*, in *Gen.* 12. 19. *For* I *know him, that he will command his Children and his houſhold after him, and they ſhall keep the way of the Lord, to do Juſtice, and Judgment, that the Lord may bring upon* Abraham, *that which he hath ſpoken of him.* Here by theſe words, it ſhews a foreknowledge in God, that *Abraham* would command his Children, and houſhold after him, and they ſhould keep the way of the Lord. That the Lord may bring upon *Abraham* that which he hath ſpoken of him. The which ſhews that the Covenant was but conditional with *Abraham* himſelf, but yet the forekowledge in God of *Abrahams* obedience, and thereupon it became abſolute to him. And there was a foreknowledge in God of *Iſraels* miſcarriage, and there-

fore

fore the miſcarriage of them was foretold, what would hereafter come to paſs concerning them. For the Covenant being conditional, the breach of the Covenant was their deſtruction; the which default in them, was foreknown of God. But not that God did make a decree that they ſhould ſin, and then for their ſin be caſt off of him, and ſo to become accurſed. The which is a very great ſin in us to think, as being againſt the word and Oath of God. And the Lord ſaith, in 2 of *Eſdras* 2. 15. To the mother, or Church, *Embrace thy Children, and make their feet as faſt as pillars. And in* V. 25. *Nouriſh thy Children, O thou good Nurſe, ſtabliſh their feet.* That is, pray for them, inſtruct them, exhort them, reprove them, rebuke and chaſtiſe them. For the Lord ſaith in the 2 of *Eſdras* 9. 11. They that have loathed my Law, while they had yet liberty. *And when as yet place of repentance was open unto them, underſtood not, but deſpiſed it.* V. 12. *The ſame muſt know it after death by pain.* And *Ely* for not Chaſtiſing his Sons but onely reproving them, therefore the anger of the Lord was kindled againſt him. 1 *Sam.* 2. 30. *Wherefore the Lord God of* Iſrael *ſaith,* I *ſaid indeed, that thy houſe, and the houſe of thy father ſhould walk before me for ever: but now the Lord ſaith, be it far from me, for them that honour me,* I *will honour, and they that deſpiſe me, ſhall be lightly eſteemed.* V. 31. *Behold, the day is come that* I *will cut off thine arm,*

*arm, and the arm of thy fathers houſe, that there ſhall not be an old man in thine houſe.* Here we ſee, it was ſin, that did diſappoint them of a promiſed bleſſing. And alſo the good King *Joſiah* did forfeit his Temporal promiſed bleſſing, the which was, That he ſhould die in peace. But he unadviſedly went out to Fight with the King of *Egypt*, when he was forewarn'd by the ſame King from the Lord to forbear, as is ſaid in *Chron.* 34. 27. *Becauſe thine Heart was tender, and thou didſt humble thy ſelf before God, when thou heardeſt his words againſt this place, aud againſt the Inhabitants thereof, and humbleſt thy ſelf before me, and dideſt rend thy Clothes, and weep before me; I have even heard thee alſo, ſaith the Lord.* 28. *Behold I will gather thee to thy Fathers, and thou ſhalt be gathered to the grave in peace, neither ſhall thine Eyes ſee all the Evil, that I will bring upon this place, and upon the inhabitants of the ſame.*

Now in the 2 *Chron.* 35. 20. It is ſaid, that he went out to Fight againſt the King of *Egypt.* 21. *But he ſent Embaſſadors to him, ſaying, what have I to do with thee, thou King of* Judah, *I come not againſt thee this day, but againſt the Houſe wherewith I have war, for God commanded me to make haſt, forbear thee from medling with God, who is with me, that he deſtroy thee not.* 22. *Neverthelefs* Joſiah *would not turn his face from him, but diſguiſed himſelf that he might Fight with him, and hearkned not unto the words of* Necho *from the mouth of God, and came to Fight in the Valley of* Megiddo. 23. *And the Archers ſhot at King* Joſiah, *and the King ſaid to*

*his*

*his ſervants, have me away, for I am ſore wounded,* of which he dyed. And alſo St. *Paul*, in Acts 27. 22. ſaith to them that were in the Ship: *And now I exhort you to be of good cheer, for there ſhall be no loſs of any mans Life among you, but of the Ship.* 23. *For there ſtood by me this night the Angel of God whoſe I am, and whom I ſerve.* 24. *Saying, fear not Paul, thou muſt be brought before Cæſar, and lo God hath given thee all them that ſail with thee.* 25. *Wherefore Sirs, be of good cheer, for I believe God, that it ſhall be even as it was told me.* Now when the Ship-men were going to make their eſcape out of the Ship, St. *Paul* in the 31. v. *ſaith to the Centurian, and to the Soldiers, except theſe abide in the Ship, you cannot be ſaved.* Now all theſe things are ſet down for our Inſtruction and Example; and to admoniſh us, that through our own default we may miſs of the Promiſed bleſſing. For we muſt take to the way, and uſe the means, or elſe the bleſſing promiſed is not attainable. Therefore St. *Paul* ſaith, *Heb.* 4. 1. *Let us therefore fear, leſt a promiſe being left us of entring into his reſt, any of you ſhould ſeem to come ſhort of it.* All theſe things being fair warning, that as the Apoſtle ſaith, 2 Pet. 1. 10. *We ſhould uſe all diligence to make our calling and election ſure.* And St. *Paul* ſaith, Rom. 11. 7. *What then?* Iſrael *hath not obtained that which he ſeeketh for, but the Election hath obtained it, and the reſt were blinded.* Wherefore were they blinded? Becauſe they hardned themſelves in diſobedience unto God, as I before ſhewed you. Now there is a threefold hardneſs of Heart. Firſt,

Firſt, There is a natural hardneſs or unbelief.

Secondly, There is a wilful hardneſs or unbelief; that is, when we wilfully harden our ſelves againſt God, and his word. And then it is that God gives them up to a judicial hardneſs of Heart, and blindneſs of mind. Therefore the Lord ſaith in *Iſa.* 65. 2. The which place is alſo mentioned by St. *Paul* in *Rom.* 10. 21. *But to* Iſrael *he ſaith, I have ſpread out my hand all the day unto a rebellious People, which walked in a way that was not good, after their own thoughts.* And in *Rom.* 11. 11, 8. he ſaith, *According as it is written, God hath given them the Spirit of Slumber, Eyes that they ſhould not ſee, and Ears that they ſhould not hear, unto this day.* That is, as I before ſhewed you in *Iſa.* 6. 9. The which Judgment was pronounced againſt rhem by reaſon of their great wickedneſs; the which is ſet down in the foregoing chap. of *Iſaiah*, to which I have already ſpoken, and therefore ſhall here paſs it by. But as for the other quotation that is put down in the margin, which is *Iſa.* 29. 10. The which is not meant by St. *Paul*, becauſe that place hath its ſpecial reference to the Chriſtians, by reaſon from the 5. v. downward, it treats of the Deſtruction of the World, and *Iſrael's* Enemies; the which is ſaid to be at an inſtant ſuddenly; that is, when the Lord cometh. At which time alſo, there will be a great ſtupidneſs upon the Relapſed Chriſtians, occaſioned by their ſin, of which St. *Paul* ſaith, 2 Theſ. 2. 10. *Becauſe*

*they*

*they received not the love of the Truth, that they might be ſaved.* 11. *And for this cauſe God ſent them ſtrong deluſions, that they ſhould believe a lie.* 12. *That they all might be damned, who believe not the truth, but had pleaſure in unrighteouſneſs.*

For as I before ſhewed, it is ſaid in *Rev.*13.2. That the Devil gave the Beaſt his Power, of whom came ſtrong Deluſions, ſo as they believed Lies, Beſides all the other Deluſions that the Devil has ſent abroad in the World; the which God ſuffers to take with them that have no love to the Truth, but have pleaſure in unrighteouſneſs. The which makes ſin exceeding ſinful. By which we are alſo ſhewn, that the day of Grace, and the day of Life hath not one and the ſame period: That is, that the day of Grace may be taken away, long before our natural Life is Ended: Of which the Apoſtle ſaith, *Heb.* 3. 7. *Wherefore, as the Holy Ghoſt ſaith, to day if you will hear his Voice,* 8. *Harden not your hearts, as in the provocation, in the day of temptation in the wilderneſs.* 9. *When your Fathers tempted me, proved me, and ſaw my works, forty years.* 10. *Wherefore* I *was grieved, with that generation, and ſaid, they do always err in their Heart, and they have not known my ways.* 11. *So* I *ſware in my wrath they ſhall not enter into my reſt.* By theſe words, we again ſee when it was that the Lord ſware that they ſhould not enter into his reſt. That it was when they ſinned in the Wilderneſs, at which time they provoked him to wrath. Whereof alſo it is ſaid in the 17. v. *But with*

*whom*

*whom was he grieved forty years? Was it not with them that had ſinned, whoſe carcaſes fell in the Wilderneſs.* 18. *And to whom ſware he, that they ſhould not enter into his reſt, but to them that believed not.* By which we may ſee that ſome of them were excluded the Promiſe above thirty years before their Natural Life was ended. And St. *Paul* ſpeaking of *David*, *Rom.* 11. 9. where he ſaith, *Let their Table be made a ſnare, and a trap, and a ſtumbling block, and a recompence unto them.* 10. *Let their Eyes be darkned, that they may not ſee, and bow down their back alway.* Now it may be ſaid, wherefore did *David* curſe them? To which I anſwer, *David* was a tipe of Chriſt, and a Prophet, and by the Prophetical Spirit he foreſaw the Sufferings of his bleſſed Lord, and that it would be the Jews, from whom he ſhould receive his Afflictions; and therefore as his own Afflictions, he did expreſs them that were done to the Almighty Lord, which was the reaſon that he thus Curſt thoſe that ſhould be the Afflictors of the Lord Chriſt, as in *Pſal.* 69. 6, 9, 28. v. wherein *David* intermixes his Sufferings, with thoſe of the Sufferings of Chriſt, wherein it does ſeem in a more eſpecial manner, to ſignify the ſufferings of the Lord Chriſt, and as to what related to his Enemies. For in the 21. v. he ſaith, *They gave me alſo Gall for my meat, and in my thirſt they gave me Vinegar to drink,* . Which thing was done to the Lord Chriſt, as in *Mark* 15. 23. having before ſpoken of the Sufferings of the Lord, he cloſes

with this, which was done to him on the Croſs. After which, *David* proceeds to Curſe them, as is before ſet down. And St. *Paul* ſays, *Rom.* 11. 11. *I ſay then, have they ſtumbled that they ſhould fall? God forbid: But rather through the fall, Salvation is come to the Gentiles, for to provoke them to jealouſie.*

Here St. *Paul* ſtarts the queſtion, in that he ſaith, *Have they ſtumbled because they ſhould fall?* He fearing leſt they ſhould fall under that dangerous miſtake, to which he anſwers himſelf, God forbid; as much as to ſay, it is not ſo, and have a care you think not ſo: And alſo we ſee that the Scripture doth fully make it appear to the contrary, in ſhewing us how they firſt fell. And after which, God ſaid, He would lay in *Sion* a ſtumbling ſtone: So as that, which ſhould have been for their welfare became a Trap. At which ſtone they ſtumbled, as they then miſt of the Salvation purchaſed by him. And Chriſt ſaith, *Matt.* 21. 44. *That whoſoever ſhall fall on this ſtone, ſhall be broken, but on whomſoever it ſhall fall, it will grind him to powder.*

Now it was the Jews that fell upon the Lord, which was this Stone, but they did it ignorantly through unbelief, and their ignorance was occaſioned by their ſinfulneſs, and for want of a deſire to him, when they heard of his coming, the which had they had a longing after him, the extent of his mercy would have been larger amongſt them. But it is ſaid, *Matt.* 2. 23. *When the wiſe men came to inquire, ſaying, where is he that*

*is*

*is born King of the Jews? for we have ſeen his Star in the Eaſt, and are come to Worſhip him.* 3. *When* Herod *the King had heard theſe things, he was troubled, and all* Jeruſalem *with him.*

We here ſee that they deſired not the coming of Chriſt: And Chriſt did not manifeſt himſelf unto them. So if we deſire not the coming of the Lord, it is a ſign that we ſhall have no ſhare in him; and to deſire his coming without preparing our Hearts for him, there is no hopes of mercy for us. But as the Jews fell on that ſtone, and ſo were broken to pieces: So when Chriſt again comes, who is this Stone, it is the relapſed Chriſtians that he will fall upon, ſo as to grind them to Powder.

Now whereas St. *Peter* ſaith of the wicked, c. 2. v. 11, 12. *Whereas Angels, are greater in power and might, bring not a railing accuſation againſt them before the Lord; but theſe as natural brute Beaſts, made to be taken and deſtroyed, ſpeak evil of the things they underſtand not, and ſhall utterly periſh in their own Corruption, and ſhall receive the reward of unrighteouſneſs, as they that counted pleaſure to riot in the day time; ſpots they are and blemiſhes, ſporting themſelves with their own deceivings.* That is, as natural brute beaſts, which are made to be taken and deſtroyed, nnderſtand not how to give honour neither to God nor man, and ſo theſe ſpeak evil of the things they underſtand not, but are ſporting themſelves with their own deceivings. whereby they came to be deſtroyed. And whereas St. *Jude* ſaith,

4. v. *For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into laſciviouſneſs, and denying the only Lord God, and our Lord Jeſus Chriſt.*

Now whereas he ſaith they were before of old ordained to this Condemnation. That is, there was in old time a decree ordained, that ſuch and the like offenders ſhould fall under the condemnation which then was determined for them; but not that there was before Ordain'd of God, that there ſhould be ſuch and the like offenders on purpoſe, becauſe that they ſhould fall under the Condemnation that was of old determined. No, but as our Kings knowing that there will be offenders, therefore make Laws for their puniſhment.

And whereas St. *Paul* ſaith, *Rom.* 9. 22, 23, 24. That God *might make known the Riches of his Glory on the Veſſels of mercy, which he had afore prepared unto Glory,* 24. *Even us whom he hath called, not of the Jews only, but alſo of the Gentiles.* Whereas St. *Paul* ſaith, That God might make known the Riches of his Glory on the Veſſels of Mercy. By which words we may plainly underſtand, that then the Glory of God was not manifeſted on them. And alſo St. *Paul* in another place ſaith, that they were made the Off-ſcouring of all things. And whereas he ſaith, Veſſels of Mercy, which God had prepared unto Glory. Here he lets us underſtand, that it is God that fits the Saints for Glory. But

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in the foregoing words of the ſame Chapter, he did not ſay it was God that fitted Man for deſtruction. And God himſelf ſaith, thy deſtruction is of thy ſelf, O Man. And that he delights not in the death of a ſinner. And whereas he ſaith, which he had afore prepared unto Glory; even us whom he hath called, not of the Jews only, but alſo of the Gentiles. That was, from their firſt Converſion, the Spirit of the Lord was working with their Spirit, ſo as to make them Veſſels of Mercy, prepared unto Glory; the which Glory will be revealed when the Lord again comes. Therefore St. *Paul* ſaith a little before his Death, 2 Tim. 4. 6, 7, 8. *For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finiſhed my courſe, I have kept the Faith. Henceforth there is laid up for me a Crown of Righteouſneſs, which the Lord, the righteous Judge ſhall give me at that day, and not to me only, but unto all them alſo that love his appearing.*

Now here is two things to be conſidered in theſe words; which is, to whom theſe Crowns are to be given; and when they are to be given. He tells us, they ſhall be given to all them that love his appearing; That is, has a longing deſire for his appearing. And he alſo tells us, they are to be given in that day in which the Lord appeareth.

Now in the Viſion that St. *John* ſaw, *Rev.* 4.1,.4,6. In which it is ſaid, The Viſion was for hereafter; at which time, there was a door

opened in Heaven. And in the 4. v. it is ſaid *There was four and twenty ſeats. And upon the ſeats four and twenty Elders ſitting cloathed in white Raiment, and they had on their heads Crowns of Gold. And in the 6th v.* it is ſaid, *before the Throne, there was a Sea of Glaſs.* By which it does apppear, this Viſion which was for time to come, does ſignifie the time when the glorious Tabernacle ſhould deſcend, by reaſon he mentions there was a door opened in Heaven. And by the meaſure of the City upward, and the glory of it. Which is mentioned in the 21*ſt* and 22*d* chapters of the *Revelations*, it does ſeem that the Heavens will remain open over the glorious Tabernacle, from the Throne, of God. And by the Sea of Glaſs, it doth ſignify as much.

At which time it is ſaid, the Elders were Crowned. Which is according to what St. *Paul* Saith, that they ſhall receive their Crowns in that day when the Lord appeareth, at which time the Glory will be manifeſted. Now as to what St. *Paul* ſaith in *Rom.* 9. 25. Where he mentions what was ſaid by the Prophet *Hoſea. I will call them my people, which were not my people, and her beloved, which was not beloved.* 26. *And it ſhall come to paſs, that in the place where it was ſaid unto them, ye are not my people, there ſhall they be called the Children of the living God.* By the rehearſal of theſe words, it makes it alſo plainly appear that St. *Paul* had his reference wholly to the

time

time when the Lord again comes. In that he Saith, where it was ſaid unto them, ye are not my people, there ſhall they be called, the children of the living God. Now, to whom was this ſpoken; it was to *Iſrael* in the Land of *Canan*. Unto which, at the reſtitution, they ſhall be again reſtored. And there ſhall they be called, the children of the living God. As in *Hoſ.* 9. 10. *Then ſaid God, call his name Loammi; for ye are not my people, and I will not be your God: Yet the number of the Children of* Iſrael *ſhall be as the Sand of the* Sea, *which cannot be meaſured nor numbred: And it ſhall come to paſs, that in the place where it was ſaid unto them, ye are not my people, there it ſhall be ſaid unto them, ye are the Sons of the living God.* 11. *Then ſhall the children of* Judah *and the children of* Iſrael *be gathered together, and appoint themſelves one head, and they ſhall come up out of the Land, for great ſhall be the day of* Jezreel. Whereas it is ſaid, they ſhall chooſe themſelves one head, the which will be the head, whom God hath appointed them. And God ſaith in *Hoſ.* 2. 18, 19, 20. *And in that day I will make a Covenant for them with the beaſt of the field, and with the fowls of heaven, and with the creeping things of the ground, and I will break the bow and the ſword, and the battle out of the Earth, and I will make them lie down ſafely.* 19. *And I will betroth thee unto me for ever, yea I will betroth thee unto me in Righteouſneſs, and in Judgment, and in loving*

*kindneſs, and in mercy.* 20. *I will even betroth thee unto me in faithfulneſs, and thou ſhalt know the Lord.* Which words argue there was a time, in which *Iſrael* did not know the Lord. And the Lord ſaith, 23. V. *And I will ſow her unto me in the Earth, and* I *will have mercy upon her, that had not obtained mercy, and* I *will ſay to them which were not my people, thou art my people, and they ſhall ſay thou art my God.* By theſe quotations of St. *Paul*, we may alſo clearly ſee, that what he ſaid was for the time to come. And he ſaith in *Rom.* 8. 28, 29. *We know that all things work together for good, to them that love God, to them who are called according to his purpoſe.* That is, called now, for his purpoſe hereafter for it. 29. V. *For whom he did forknow, he alſo did predeſtinate to be conformed to the image of his Son, that he might be the firſt born among many brethren.* Now whereas he ſaith, whom he did foreknow, that is, whom Chriſt had the knowledge of in this life, to be conformable to him as was the Apoſtles, and the Churches that firſt truſted in Chriſt. They were then choſen, for to be made partakers of the Glory that ſhall be Revealed when the Lord again comes, according to what he ſaith in *Phil.* 3. 20. *For our converſation is in Heaven, from whence alſo we look for a Saviour, the Lord Jeſus Chriſt.* 21. *Who ſhall change our vile body, that it may be faſhioned like unto his glorious body, according to the working whereby he is able to ſubdue all things unto himſelf.*

Now

Now theſe words may comprehend the time that is to come, that they ſhould be conformable to the Image, not only of the mind of *Chriſt*, but to the perſon of *Chriſt* intime to come. And whereas he ſaith, *Rom.* 8. 30. *Moreover, whom he did Predeſtinate, them he alſo called, and whom he called, then he alſo Juſtified, and whom he Juſtified them he alſo glorious.*

Here we ſee, he ſpeaks in the uſual Scripture way of ſpeaking, in that he mentions what is to come, as tho it were already done; For it is Evident that they were not then glorified. By which it does appear, that this calling here mentioned, is, when the Dead ſhall hear the Voice of the Son of God, and Live, which is at the firſt Reſurrection, which is the Reſurrection of the Juſt, at, which time the Promiſed Elect ſhall find mercy.

And wheras he ſaith in *Rom.* 8. 32. *He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all things.* That is, God will freely give us all things, if we will receive it according to the tender of his Grace in his Word, and with patience wait for it, as theſe did. And whereas he ſaith in 33. v. *Who ſhall lay any thing to the charge of God's Elect, it is God that Juſtifieth.* 33. *Who is he that condemneth, it is Chriſt that died, yea, rather, that is riſen again, who is even at the Right hand of God, who alſo maketh interceſſion for us.*

That is, as I elſewhere ſaid, that we are no ſooner converted, and brought into an holy

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Reſignation of our ſelves unto God, but we are accepted of God, through the ſatisfaction made by the Death of Chriſt, who now lives to make interceſſion for ſuch. And as to what we were before we were Converted, thoſe ſins will not be laid to our charge But this is no incouragement to us to ſin and defer Repentance, for thoſe *Romans* never had the knowledg of the truth before. But we are born Children of the viſible Church; and if we defer Repentance, and check the good motions of the Spirit, and refuſe to be obedient to the word, thinking it will be time enough hereafter to look after Heaven. In ſo doing, we tempt God to leave us to hardneſs of Heart, and blindneſs of mind, therefore the Apoſtle doth ſo earneſtly exhort the Hebrews, *To day, whilſt it is called to day, not to harden their Hearts*: That is, not to put off Repentance till to morrow. And when we are brought home to Chriſt by Repentance, and reſigning up our ſelves to him, we are then no ſooner in him, but we muſt walk in newneſs of Life: Of which St. *Jude* puts in remembrance, *Jude* 6. 7. *Of the Angels which kept not their firſt eſtate, but left their own habitations, he hath reſerved in everlaſting chains under darkneſs, unto the Judgment of the great day. Even as Sodom and Gomorrha, and the Cities about them in like manner, giving themſelves over to fornication, and going after ſtrange Fleſh, are ſet forth for an Example, ſuffering the vengeance of eternal Fire.* By which we ſee, if we give our ſelves a liberty to ſin,

God

God does with hold his reſtraining Grace from us; and ſo through ſin, we become ſubjects of God's wrath.

And whereas St. *Paul* ſaith, *Rom.* 8. 35. *Who ſhall ſeparate us from the Love of Chriſt, ſhall tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword?* 36. *As it is written for thy ſake, we are killed all the day long, we are accounted as Sheep for the Slaughter.* 37. *Nay, in all theſe things we are more than Conquerers, through him that loved us.* 38. *For I am perſwaded that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things preſent, nor things to come.* 39. *Nor height, nor depth, nor any other Creature, ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord.* By theſe words we ſee that St. *Paul* was of this perſwaſion. That they being once in Chriſt, that it was not any, nor all of theſe forementioned things, ſhould be able to ſeparate them from the Love of God through Chriſt: By which we ſee, there is nothing but wilful ſin that can ſeparate the Soul from the Love of God in Chriſt, if once accepted.

And whereas St. *Paul* ſaith, 2 *Theſ.* 2. 13. 14. *We are bound to give thanks alway to God for you, Brethren, beloved of the Lord, becauſe God hath from the beginning choſen you to Salvation, thro' Sanctification of the Spirit, and belief of the truth, whereunto he called you by our Goſpel, to the obtaining of the glory of our Lord Jeſus Chriſt.*

Now

Now whereas St. *Paul* ſaith, That God from the beginning choſe the *Theſſalonians* to Salvation. Now were theſe words to be taken, as hitherto we have done, there is a contradiction in the Apoſtles own words. For in the *Epheſians*, he there ſaith, that they were choſen in Chriſt, before the Foundation of the World. And here in the *Theſſalonians*, he ſaith, from the beginning. Now were they choſen from the beginning of the material Heavens and Earth, or from the beginning of the firſt world of People, which was in the ſeed of *Cain* and *Seth*. Then were they not choſen before the foundation of the World; but at the foundation of the World; therefore theſe words admit of a contradiction: And from the beginning here ſpoken of, could not reach to God and Eternity; for there is neither beginning nor end; therefore his words here, and in the *Epheſians*, admit of two meanings. The firſt is, as I before proved to you, That the Churches that firſt truſted in Chriſt, was made choice of, for the glorious Tabernacle; and ſo will appear to the praiſe of his Glory, as being approv'd of, of God, as to matter of choice or liking in God, for the glorious Tabernacle, ſooner then *Iſrael*, or before *Iſrael*, which is the foundation of the world here ſpoken of, as I have already clearly proved. Now whereas he ſaith, that the *Theſſalonians* were choſen from the begining to Salvation, is no other, then from the begining of the preaching of the Goſpel. The

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which begining I ſhall make clear to you by the words of our bleſſed Lord, and St. *John*. Firſt what the Lord ſaith to his Diſciples in *John* 15. 27. *And ye ſhall alſo bear witneſs, becauſe ye have been with me from the begining*. *And St.* John *ſaith*, 1 John 2. 24. *Let that therefore abide in you which ye have heard from the begining. If that which ye have heard from the begining, ſhall remain in you, ye alſo ſhall continue in the Son, and in the Father*. By what is here ſaid it is evident that the Apoſtle had no other meaning then from the begining of the publiſhing of the Goſpel, by reaſon *Chriſt* and the Apoſtles did expreſs themſelves ſo. And the Apoſtles own words are to the like effect in *Phil.* 1. 5. *For your fellowſhip in the Goſpel, from the firſt day until now*; which is no other then from the firſt day they heard the word. Now the *Theſſalonians*, their being choſen to ſalvation, was not ſo abſolute, but that they might through their own neglect, fall ſhort of ſalvation, as St. *Pauls* own words make appear. Becauſe he ſaith in the 2 *Theſ.* 1. 11. *Wherefore alſo we pray alwaies for you, that our God would count you worthy of this calling, and fulfil all the good pleaſure of his goodneſs, and the work of faith with power*: By what is here ſaid, it doth appear, that the *Theſſalonians* being choſen to ſalvation, was like that of the children of *Iſrael*, who was choſen of the Lord for the Land of *Canan*; for God

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brought them out of the Land of *Egypt*. That was, God by his own out ſtretched arm, brought them out of *Egypt*, and through the red *Sea*. This being that which lay not in their power to do. But when he brought them into the Wilderneſs, they were to fight for the Land of *Canan*, or elſe they were never to have it in poſſeſſion. So it was with theſe *Theſſalonians*, who were choſen to ſalvation, for God brought them out of the *Egyptian* darkneſs of *Heatheniſm*, and delivered them out of the red *Sea* of their ſins, which would have drowned them in perdition, and from which they could no way deliver themſelves, and it was onely the out ſtretched arm of God, that did, or could deliver them, which was done through the ſatisfaction made by the blood, and death of *Chriſt*. Who dyed for all that will live unto him. Now the *Theſſalonians* being thus renewed by the Spirit of Grace, and brought into the knowledge of God by the preaching of the Goſpel; And delivered from the condemning power of ſin, and accepted in and through the righteouſneſs of *Chriſt*, and ſo ſet free in the Wilderneſs of this world. After which they were to fight for the heavenly Land of *Canaan*, which was the Salvation they were choſen to, or elſe it was not to be had. And God having put us into a Captivity of Obedience, we are to wreſtle for the bleſſing. Therefore St. *Paul* ſaith, Phil. 2. 12. *Work out your own*

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*Salvation with fear and trembling.* 13. *For it is God that worketh in you both to will and do of his own good pleaſure.*

That is, It is ſo far the good will and pleaſure of God to work in us, as to call us, and enlighten us by his word, whereby he puts us into a capacity of obedience, in which capacity we muſt, 2 *Pet.* 1. 10. *work out our own Salvation with fear and trembling*; and ſo as it is ſaid, *Heb.* 4. 1. *We muſt make our calling and election ſure*: For if we improve not our Talent that God hath given us, and labour in his ſervice, We muſt expect the ſame ſentence from the Lord, as he had who is mentioned in the Goſpel. *Mat.* 25. 26, 30. *And therefore the Apoſtle ſaith, Let us therefore fear, leſt a promiſe being left us of entring into his Reſt, any of you ſhould ſeem to come ſhort of it.* Therefore this Election of the *Chriſtian Church* is like that of the *Jewiſh*. The which is as we Elect our Mayors for a *City*, before they are put into the Government of the place; the which is, if they do not perſiſt in their Obedience to the Supreme Power, they ſhall not come to be Mayor, altho he were Elected. So is the Election of the *Church* for the Heavenly *City*. The which is, if they do not perſiſt in their Obedience, they ſhall not be made partakers of the Promiſe, which is everlaſting Life. And whereas St. *Paul* ſaith, *Eph.* 3. 8. *Unto me, who am leſs than the leaſt of all Saints, is this Grace given, that I ſhould Preach among the Gentiles, the in-*

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*ſearchable Riches of Chriſt.* 1. *And to make all men ſee what is the fellowſhip of the Miſtery, which from the beginning of the World hath been hid in God, who created all things by Jeſus Chriſt.* For this Secret was hid from *Adam*, who was the beginning of the firſt World. And alſo from *Noah*, who was the beginning of the Second World. And from *Abraham*, who was the beginning of the third World, which is the World that is to come. And ſo all along, this Miſtery was kept ſecret till Chriſt had ſuffered. And he ſaith, 10. v. *To the intent that now unto the Principalities and Powers in Heavenly places might be known by the Churches, the manifold wiſdom of God.* Whereas he ſaith, principalities and Powers in Heavenly Places. That is, thoſe principalities and powers; which in the Old and New Teſtament are termed the Heavens, are here ſaid to be in Heavenly places; that all of them that are called into the Churches, might know the manifold Wiſdom of God. And he ſaith in the 11. v. *According to the eternal purpoſe which he purpoſed in Chriſt Jeſus our Lord.*

Now take it for granted that God did from all Eternity intend to make man, and alſo had a foreknowledg of Mans miſcarriage; and from thence did ariſe a purpoſe in God to ſave Man through Chriſt; yet from this there is nothing to be gathered; that God did then Reprobate Man; but that he had from all Eternity a purpoſe through Chriſt to ſave Man. But the Apoſtles words will not bear this, for he doth

doth not say that God had from all eternity a purpose in Christ, but the word is, according to the eternal purpose, as looking forward to the Eternity that lies before us. In which, through Christ, there was a purpose in God, as to mans Salvation. And according to this St. *Paul* again saith, That Christ is become the Author of Eternal Salvation to all them that obey him; both which carries one and the same meaning with it, for it only reaches forward to the Eternity that lies before us. And whereas St. *Paul* saith *Ephes.* 1. 9, 10. *Having made known to us the misteries of his will, according to his good pleasure, which he hath purposed in himself.* 10. *That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in Heaven, and which are on the Earth, even in him.*

Now when Christ first came, it was said, That it was in the last times: Here it is said in the fulness of times, the which must be when the time of this World is fulfilled, that then it will be the fulness of times, both of this, and the old World, at which fulness of times God will gather together in one, all things in Christ, both which are in Heaven, and which are on the Earth, which will be when the Lord again comes.

Now whereas St. *Paul* saith, *Ephes.* 11. 12. *In whom also we have obtained an Inheritance, being Predestinated according to the purpose of him who worketh all things after the Counsel of his own will.*

Now the queſtion is, what this Predeſtination according to the purpoſe of him who worketh all things after the Council of his own will was, or is. To which St. *Paul* anſwers himſelf in the 12. v. according to what the Angel told *Eſdras*, That others ſhould have the glorious Tabernacle which was prepared for them: According to what St. *Paul* ſaith in *Phil.* 1. 12. *That they ſhould be to the praiſe of his Glory, who firſt truſted in Chriſt.* By which we may ſee, that the purpoſe in God, as to Predeſtination, was not in the chooſing of every individual perſon, ſo as he could not fall away; but to all that did lay hold on the tender of Grace, according to the conditions as it is Offered of God, through the Redemption purchaſed by Chriſt: Therefore the Apoſtle goes on, as in the 13. v. *In whom ye alſo truſted, after that ye heard the word of truth, the Goſpel of your Salvation, in whom alſo, after ye believed, ye were ſealed with the Holy Spirit of Promiſe.*

We ſee that this ſealing was after they believed; and, as I have proved, this ſealing was not ſo abſolute, but that ſome of them might fall off, as *Saul* did, who had the Spirit of Prophecy. The which the words of the Apoſtles make out. But I ſhall here only mention the words of St. *Paul*, what he ſaith in *Heb.* 6. 4, 5, 6. *For it is impoſſible for thoſe who were once enlightned, and have taſted of the heavenly Gift, and were made partakers of the Holy Ghoſt, and have taſted the good Word of God, and the Powers of*

*the world to come, if they ſhall fall away, to renue them again by repentance, ſeeing they crucifie to themſelves the Son of God afreſh, and put him to an open ſhame.*

By theſe words of the Apoſtle it is fully evident, although they were thus ſealed with the Spirit of Promiſe, which is the Holy Ghoſt; yet it was not impoſſible for them to fall off again. And therefore he uſeth all thoſe Admonitions and Exhortations to them, that they might perſevere in Holineſs, and in the fear of the Lord. And whereas St. *Paul* ſaith, *Rom.* 11. 29. *The gifts and calling of God are without repentance.* Now theſe words were in a more particular manner ſpoken of *Iſrael*, when the Lord again comes; as in *Rom.* 11. 25, 26, 27, 28, 29. where he ſaith, *For I would not, Brethren, that you ſhould be ignorant of this myſtery (leſt ye ſhould be wiſe in your own conceits), that blindneſs in part is happened to Iſrael, until the fullneſs of the Gentiles be come in.* 26. *And ſo all Iſrael ſhall be ſaved, as it is written, there ſhall come out of Sion the deliverer, and ſhall turn away ungodlineſs from Jacob.* 27. *For this is my covenant unto them, when I ſhall take away their ſins.* 28. *As concerning the Goſpel, they are enemies for your ſakes; but as touching the Election, they are beloved for their Fathers ſakes.* 29. *For the Gifts and calling of God are without Repentance.*

This blindneſs we ſee happened to *Iſrael*, not from any Decree in God, before their own default occaſioned it; for the word happened, makes it appear it was not deſigned for them.

These Words are concerning the wonderful Promises made to the Fathers concerning *Israel*, which will be made good to them, when the Lord again comes, at which time he will give them a New Heart, and a New Spirit, so as they shall not sin against him, and then it is that he shall turn away ungodliness from *Jacob*. So as it is said, that then he will not be angry with them, nor rebuke them any more.

Now as to what reference the gifts and calling of God has to us, or chiefly to the first Christian Churches, was in giving Christ and the Holy Ghost, and in calling the then Churches out of the Darkness of *Heathenism*, and in forgiving them all their past sins, and that through the imputed righteousness of Christ, they were accepted as perfectly righteous in the sight of God, as it is said, he not imputing their iniquities. And after they, or we are regenerated, the sins that are not wilfully committed, are not imputed. Therefore St. *Paul* saith, That if he did that he would not, then it was no more he that did it, but sin that dwelleth in him. Now the then gifts and callings of God to them and us, did exrend no farther then thus renewing us again, as to set them and us upright. Therefore the Apostle wisely cautions them, and us, that he that standeth, must take heed lest he fall. But the first Churches being thus regenerated, and renewed by the Holy Ghost, the Apostle might well say, that they were chosen to salvation, since

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God had put them into ſuch a Capacity, and made them fit for it, if they did not again fall away, the choice being abſolute in God. But becauſe the frail or ſinful nature of man was not removed, therefore there remained a defect in them, and our ſelves, and therefore we are continually to go to God, to beg renewed ſtrength from him. And if we take to the rules that he hath ſet before us, he will perfect the work that he hath begun in us, according to the ſaying of the *Pſalmiſt*, Pſa. 84. 11. *The Lord will give grace and glory: No good thing will he withold from them that walk uprightly.* For God doth not withdraw from his people on purpoſe to damn them. For the Apoſtle *Peter* ſaith, 2 *Pet.* 2. 9. *The Lord is not willing that any ſhould periſh, but that all ſhould come to repentance.* The like St. *Paul* ſaith in *Timothy*, 2 *Tim.* 2. 2, 3. 4. But it may be ſaid, how is it then, that all are not ſaved? The reaſon why, Chriſt himſelf tells us, *Mat.* 13. 25. There is ſeveral ſorts of ground. Thereby giving us to underſtand that we are not naturally all alike. For by the words of the Lord it appears that he had done alike for all, (which is the generality of all) but that we cannot bring forth fruit alike, according to what the Lord ſaith in *Mat.* 13. 18. 19. *Hear ye therefore the parable of the Sower.* 19. V. *When any one heareth the word of the Kingdom, and underſtandeth not, then cometh the wicked one, and catcheth away*

*that which was Sown in his heart: This is he which received the Seed by the way ſide.* We ſee this ſort of ground, or people, were wanting to themſelves, by reaſon they did not conſider their ways to be wiſe. And therefore are deſtroyed for lack of knowledge. And whereas the Lord ſaith in *Mat.* 13. 20, 21, 22, 23. *But he that received the Seed in ſtony places, the ſame is he that heareth the word, and anon with joy received it, yet hath he not root in himſelf, but dureth for a while, for when tribulation, or perſecution ariſeth becauſe of the word, by and by he is offended.* Here is great defect in the ground, or Man himſelf. And he ſaith in 22. V. *He alſo that received the Seed among the Thorns, is he that heareth the word: And the cares of the world, and the deceitfulneſs of riches choke the word, and he becometh unfruitful.* Here the diligent husbandman might root out moſt part of theſe Thorns, which makes his ground unfruitful, or his heart barren of faith, and love to God. And the Lord ſaith in. 23. V. *But he that received the Seed into the good ground, is he that heareth the word, and underſtandeth it, which alſo beareth fruit, and bringeth forth ſome an hundred fold, ſome ſixty, ſome thirty.* By this, we may clearly ſee, it was the ground, which the Lord here declares did differ, for as it is ſaid, the Lord dyed for all, and the promiſes are made to all, that will receive him according to the Tenor of the Gospel. But we ſee, they cannot all

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alike receive him. For we read that the ſame Seed was Sown, but the ground could not bear alike; but in that they brought forth no fruit, was becauſe they were wanting to themſelves. But although God may give to ſome more, and to ſome leſs, yet he requireth of all an improvement according to what he hath given them. As witneſs to whom he gave the Talents. Now me thinks of all the ground, the ſtony ſeems to be in the worſt condition, being that in which man can be leaſt helpful to himſelf.

Herein is not comprehended how God doth deal with ſome particular perſons, but to the general carrying on of the Church in the World. Now whereas St. *Paul* ſaith, in *Rom.* 3, 9. *For we have before proved, both Jews and Gentiles, that they are all under ſin.* 10. v. *As it is written, there is none Righteous, no not one.* And he ſaith in Eph. 2. 3. *Among whom alſo we all had our converſation in time paſt, in the luſt of the Fleſh fulfilling the deſires of the Fleſh, and of the mind, and were by Nature the Children of wrath, even as others.* Tho through ſin both Jews and Gentiles are all of them fallen under the Curſe, and ſo, the wrath of God, yet our natures, are not alike eſtrang'd from God. Now in *Acts* 18. 9, 10. *Spake the Lord to* Paul *in the night by a Viſion, be not afraid, but ſpeak, and hold not thy peace.* 10. v. *For I am with thee, and no man ſhall ſet on thee, to hurt thee, for I have much people in this City.* That is, People, or much

ground, capable to receive Seed, ſo as to bring forth Fruit. And as there is ſeveral ſorts of ground, ſo the Lord tells us there is two ſorts of Seed: But not that God did Reprobate Man before the Foundation of the material Heavens and Earth to Damnation; but that the Devil hath ſince ſo twiſted himſelf into the Nature of great part of Mankind, that he is, as it were, become one with them. Therefore the Lord put forth, Matt. 13. 24. *Another Parable unto them, ſaying, the Kingdom of Heaven is likned unto a Man which ſowed good Seed in his Field.* 25. v. *But while men ſlept, his Enemy came and ſowed tares among the wheat, and went his way.* 26. v. *But when the blade was ſprung up, and brought forth fruit, then appeared the Tares alſo.* 27. v. *So the Servants of the Houſholder came and ſaid unto him, Sir, didſt not thou ſow good ſeed in thy Field; from whence then hath it Tares?* 28. v. *He ſaid unto them, an enemy hath done this. The Servants ſaid unto him, wilt thou then that we go and gather them up?* 29. v. *But he ſaid, nay, leſt while ye gather up the tares, ye root up alſo the wheat with them.* 30. v. *Let both grow together until the Harveſt, and in time of Harveſt, I will ſay to the Reapers, gather ye together firſt the Tares, and bind them into bundles to burn them, but gather the wheat into my barn.* Here is a clear demonſtration, that the Tares are a falſe Seed of the Devils ſowing. And the Lord ſpeaks of them in *Iſa.* 57. 3. *But draw near hither, ye Sons of the Sorcerers, the Seed of the Adulterer, and the Whore.* 4. v. *Againſt whom*

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*do ye ſport your ſelves, againſt whom make ye a wide mouth, and draw out the tongue; are ye not Children of Tranſgreſſion, a ſeed of Falſhood?* Here we ſee that a falſe Seed comes in much this way, and what is here ſpoken of by the Lord, has a more particular reference to the Chriſtians who are guilty of theſe things, and in eſpecial manner to the *Romans*, by whom all thoſe abominable wickedneſſes are allowed; and that this was ſpoken to the Chriſtians, it doth appear in the foregoing Chapter, *Iſa.* 56. from the 7: v. to the end, by reaſon God ſpeaketh of the gathering of the out caſt of *Iſrael*, and that he then will gather others with them; and it is evident *Iſrael* hath never ſince been gathered; And at that time it is ſaid, That all the Beaſts of the Field, and Forreſt ſhould come to devour. And that could not be to Devour *Iſrael*,, for it is ſaid, they are then to be reſtored; and it is made farther evident, in that it is ſaid, The Watchmen are all blind, and ſo treating of the ſame effect in the next Chapter, as I have ſet down in the 3. and 4. v.

Now as to what St. *Paul* ſaith, 1 *Cor.* 4. 7. *For who maketh thee to differ from another, and what haſt thou that thou didſt not receive; now if thou didſt receive it, why doſt thou glory, as if thou hadſt not received it?* That is, the good ground before it receiveth Seed, will bring forth Weeds, as the other doth Thorns, but when the good ground does receive Seed, there is preſently a difference in the growth of the Fruit, in that of the

the good ground, from that of the Thorny; yet, nothing to be boasted of, because all that is good in them came from that hand that gave the Seed, or else they might for ever have remained the Children of wrath, as well as others. Therefore the lower we set in our own Estimation, the higher we rise in God's. Now whereas Christ saith in *John* 6. 44. *No man can come to me, except the Father which hath sent me, draw him.* That is, at first God must draw the Heart to Christ, that the Soul might be convinc'd that he was the Christ. And in the Apostles time, there was given the Holy Ghost to bear witness to the World the truth thereof. Neither can any now come to Christ, except the Father draw him. And in the visible Church of Christ there is a three-fold drawing of God.

First, By the Invitation of his word, and by way of Reproof, Instruction, and Exhortation.

Secondly, There is the reproof of the Spirit of God, which we commonly call the checks of Conscience.

Thirdly, There is the good Motions of the Spirit of God; all these being the drawings of God, to bring us home to him through Christ, to Repentance. This being the ordinary way of God's Working in his Church: And *Israel* having these drawings of God, therefore he callsout to them by his Prophets, for to come to Repentance, because he had put them in a capacity

capacity ſo to do, giving them power to do that part for themſelves; but when through their continual reſiſting the good Spirit of God, and in refuſing to be obedient to his word: And then it is God leaves them.

And therefore St. *Stephen* ſaid to them, *Acts* 7. 51. *Ye ſtiff-necked, and uncircumciſed in heart and ears, ye do always reſiſt the Holy Ghoſt, as your Fathers did, ſo do ye.* And then it is, as it is ſaid, they that are accuſtomed to do evil, cannot learn to do well. That is, when through their own reſiſting, they weary out the good Spirit of God, ſo as he leaves them to themſelves. But whilſt God calls *Iſrael* to come to Repentance, there was a door of Mercy open to them. Therefore God ſaith in *Ezekiel* 33. 11. *Say unto them, as I live, ſaith the Lord God, I have no pleaſure in the Death of the wicked, but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways, for why will ye die, O houſe of Iſrael?* Here it is evident, by the Word of God, that when he thus invited them, there was a door of Mercy open to them; but when God would not ſhew Mercy to his people *Iſrael*, then doth God neither call on them to Repentance, but forbids his Prophets to pray for them, as in *Jer.* 7. 16. the Lord ſaid, *Therefore pray not thou for this people, neither lift up Cry nor Prayer for them, neither make interceſſion unto me; for I will not hear thee.* And God alſo ſaith in *Jer.* 11. 14. *Therefore pray not thou for this people, neither lift up Cry nor prayer for them; for I will not hear them in the time*

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*that they cry unto me for their trouble.* By which we ſee, that Repentance will not be accepted at all times. For the Lord alſo ſaith, *Jer.* 14. 12. *When they faſt, I will not hear their cry, and when they offer burnt-offerings, and an oblation, I will not accept them; but I will conſume them by the Sword, and by the Famine, and by the Peſtilence.* And it is ſaid, *Jer.* 14. 10. *Thus ſaith the Lord unto this people, thus have they loved to wander, they have not refrained their Feet; therefore the Lord doth not accept of them, he will now remember their Iniquity, and viſit their ſins.*

We ſee here that the Lord doth not require of them, that which they could not do, but that which they could do, for they might have refrained their Feet, and laid a reſtraint upon themſelves. Therefore the Lord ſaith, *Iſa.* 50. 1. *Thus ſaith the Lord, where is the Bill of your Mothers Divorce, whom I have put away, or to which of my Creditors is it to whom I have Sold you, behold, for your iniquities have you ſold your ſelves, and for your Tranſgreſſions is your Mother put away.* Here the Lord declareth that he was Married to *Iſrael*; but becauſe of their Sins they were put away. And here the Lord ſpeaketh in deriſion to them: Wherein he ſaith, Unto which of my Creditors have I ſold you? As much as to ſay, I have kept Covenant with you, but you for your Iniquities have ſold your ſelves. Now had God Reprobated theſe, before the Foundation of the Material Heavens and Earth, to Sin, Death, and Damnation,

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there is no deceit can be like it, ſeeing God has thus here declared againſt it, and in *Ezekiel* by his Oath and word avouched it: But whilſt we were too much poring on the ſayings of St. *Paul*, ſince we no better underſtood them, and too ſlightly paſſing over the Oath and Word of God, and not weighing the dangerous conſequence that doth attend a miſtake herein: But our uſual ſaying is, fore-warn'd, fore-arm'd, but we were not ſo wiſe as to take the warning; for St. *Peter* cautions us, that in St. *Paul*'s Epiſtles, there are ſome things hard to be underſtood, which ſome wreſt to their own deſtruction. And this St. *Peter* ſaith, where he ſpeaketh of the New Heavens and Earth; of which St. *Paul* ſaith in ſome places, before the World began; and alſo he ſaith, from the foundation of the World; and again he ſaith, the World to come. Now the words of St. *Peter* are theſe in the 2 *Pet.* 3. 13. *Nevertheleſs we, according to his promiſe, look for New Heavens, and a new Earth, wherein dwelleth Righteouſneſs.* 14. v. *Wherefore, beloved, ſeeing that ye look for ſuch things, be diligent, that ye may be found of him in Peace, without ſpot and blameleſs.* 15. v. *And account that the long-ſuffering of our Lord is Salvation, even as our beloved Brother* Paul *alſo, according to the wiſdom given unto him, hath written unto you.* 16. v. *As alſo in all his Epiſtles, ſpeaking in them of theſe things, in which are ſome things hard to be underſtood, which they that are unlearned and unſtable wreſt, as they do alſo the other Scriptures, unto their own deſtruction.*

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Now St. *Peter* doth make it clear, that in all *St. Paul's* Epiſtles, he did ſpeak to them of theſe things; that is, of the World to come, and of their Election, and Choice for that World, before that World began, the which St. *Peter* here terms the New Heavens and Earth. Now whereas he ſaith, That it is they that are unlearned, and are unſtable, that did wreſt the Scriptures to their own deſtruction. And now, tho we have men of Learning, and ſtable in theſe our days, amongſt us: Yet thoſe that firſt brought in this darkneſs, were neither learned, nor ſtable in the ſchool of Chriſt.

And whereas St. *Paul* ſaith, *Heb.* 1. 2. *God hath in theſe laſt days ſpoken unto us by his Son, whom he hath appointed Heir of all things, by whom alſo he made the Worlds.* Now what were the Worlds that were made? To which I Anſwer.

Firſt, The Material Heavens and Earth.

Secondly, The world of People that did proceed from *Adam*, the which is generally called the old World.

Thirdly, The world of People which did proceed from *Noah*, of whom we ſprang. And alſo the World to come; the Foundation of which is *Iſrael*, as I have already proved; for the Earth is ſaid to be ſet faſt in them. And St. *Paul* ſaith, 2 *Tim.* 1. 9. *Who hath ſaved us, and called us, with an Holy calling, not according to our works, but according to his own purpoſe and grace which was given us in Chriſt Jeſus, before the*

*World*

*World began*, That is, at the firſt Eſtabliſhing of the Goſpel, there was a general call, not of their works, but according to a purpoſe in God, which was given in Chriſt, before the World began, which is the World to come; for in *Heb.* 2. 5. he tells, *It is the World to come, of which he ſpeaks.* Now whereas he ſaith in 2 *Tim.* 1. 10. *But now is made manifeſt by the appearing of our Saviour Jeſus Chriſt, who hath Aboliſhed Death, and brought life and immortality to light, through the Goſpel.* Now here he ſpeaks in the Scripture way of ſpeaking. In that he ſaith, hath aboliſhed Death, and brought Life and Immortality to Light. At which time Death was not Aboliſhed, therefore ſpoken for time to come; which then at the appearing of Chriſt, all the Dead Bodies of the Saints will be raiſed; and his Living Saints ſo chang'd, that there ſhall be no more fear of their falling off, ſo as to taſt Eternal Death: And he tells us how this Life and Immortallity comes to light. That the knowledg of it is through the Goſpel, of which he ſaith, He was made a Miniſter. Now ſeeing Life and immortality comes to light through the Goſpel, we ſhould in all things labour to walk in Obedience thereunto; which Goſpel includes the whole Moral Law: The which is, if we perform the Conditions, we ſhall be made partakers of the Promiſes, which is Immortality, and Eternal Life. For now God expecteth Fruit from us, as he did from *Iſrael*. But if there is no other found with us, than

was with them, that is, in shew only, we must look to be hewen down, and cast into the Fire at his coming. Now whereas St. *Paul* saith in *Titus* 1. 2. *In hope of Eternal Life, which God that cannot lie, promised before the world began.*

Now this Promise, without doubt, was all along as to *Adam*, and before the World, which sprang from him, and so to *Noah*. Before this World was, that sprang from him. But I believe that St. *Paul* might have his special reference to the promise made to *Abraham*, which was before the Foundation of the World to come, which afterward was laid in his Seed. For God saith in *Gen.* 17. 7. *And I will establish my Covenant between me and thee, and thy Seed after thee; in their Generations, for an everlasting Covenant, to be a God to thee, and to thy Seed after thee.* And St. *Paul* saith, in *Ephes.* 1. 21. *That God hath set Christ far above all Principality and Power, and Might, and Dominion, and every Name that is named, not only in this World, but also in that which is to come.* And he also saith, *Heb.* 2. 5. *For unto the Angels hath he not put in subjection the world to come, whereof we speak.* By which we may plainly see, that all along what he saith, was tending to that World which is to come, and of those that are chosen, and are designed to be chosen for that World. Now as to what Christ saith in *Mat.* 22. 14. *many are called, but few are chosen.* That is, there is many called, but there are few that have used all their diligence to make their Calling and Election sure; and therefore

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the Lord will not chuſe them. For although the calling in of the Gentiles was not becauſe of their Works, but according to the Riches of his Grace, they not having had the tender of Mercy. But as to *Iſrael*, that had before the knowledge of God, they were excluded from Mercy, becauſe there was not good Works found in them, as God by his Prophets, and Chriſt himſelf ſaith. And as it was with the Jews, ſo it will be much worſe with the Chriſtians when the Lord again comes, if we do not walk in Obedience to his revealed Will in his Word, and ſo be found ready. As for Example, by the Parable the Lord put forth concerning thoſe that were bid to the Wedding Supper; as in *Luke* 14. 16, 17, 18, 19, 20, 21. where they all make Excuſes. For they being not willing to forego this preſent World, and to wreſtle for the bleſſing; therefore at his coming they will be excluded his Mercy, in that they ſhall not taſte of his Supper. Now whereas St. *Paul* ſaith, *Acts* 16. 6, 7. *They were forbidden of the Holy Ghoſt to preach the word in Aſia.* 7. *After they were come to* Myſia, *they aſſayed to go into* Bithynia; *but the Spirit ſuffered them not.*

Now although they were not at that time ſuffered to go into *Aſia*, yet God did not withhold the Goſpel from them; for in *Rev.* 1. 4. the *Lord biddeth St.* John *write to the ſeven Churches in* Aſia. And St. *Paul* ſaith the Goſpel had been Preached to all People, *Col.* 1. 23. Altho they did not alike receive it; for the ground was not

in it self alike capable to bear the Seed of God's word, as the Lord in the Parable hath declared it. And also when they had received the Seed they could not alike retain it, because some of their Natures were more estranged from God. And the major part of *Israel* and *Judah* was then Excluded the mercy by Christ, by reason of their sin. And also it is said, *Nehe.* 13. 1, 2. *That an Ammonite and a Moabite should not come into the Congregation of God for ever.* 2. v. *Because they met not the Children of* Israel *with bread and water, but hired* Balaam *against them, that he should curse them, howbeit our God turned the Curse into a Blessing.* By which we see what was the reason God excluded them from his Congregation for ever. The meaning of ever, includes this present World; by all which we see what was the cause, they could not all alike receive Christ; which was not, that they were Reprobated before the foundation of the Material Heavens and Earth. But as St. *Paul* saith of *Israel*, it happened to them, the which was after they had sinned. And so it was with *Moab* and *Ammon* after they had sinned. And also the Seed of *Ham* became accursed: First, from the mockery of his Father: Afterwards from the building of *Babel*: And last of all, for their Destroying of *Jerusalem*. Now *Satan* having twisted himself more into the Natures of these, therefore they became more abhorred of God. And also this root of gall and wormwood, which the Apostle terms, the Root of Bitterness: He

also

also brings in a false Seed with him, according to the Parable of the Lord, that there would an Enemy come, and sow Tares with the Wheat, which is the false seed, which God also speaks of in *Isa.* 57. 3. *But draw near hither, ye Sons of the Sorcerers, the seed of the Adulterer and the Whore*; The which is but a Viperous Brood, and a false Seed. God saith, they are unprofitable Children. And in *Deut.* 23. 2. *A bastard shall not enter into the Congregation of the Lord, even to the Tenth Generation.* And the Lord also saith in *Ezek.* 18. 20. *The Soul that sinneth, it shall die: The Son shall not bear the iniquity of the Father, neither shall the Father bear the iniquity of the Son; the righteousness of the Righteous shall be upon him; and the wickedness of the Wicked shall be upon him.* Now the Bastard is more begotten in Sin. And the Patriark *Ruben* saith in his last Testament, that Lust is one of the Spirits of the Devil's giving, and being begot in the breach of the command of God; they are more estranged from God, and thereby *Satan* may have a freer entrance into his Heart, as to draw them into the ways of Sin. But if he does see all the evil of Sin, and live a very Holy Life, there is hopes of Mercy for him, altho it doth not appear that he shall have a part in the first Resurrection. Now the Pope allowing all these things, brings in a false Seed among them, which by the word is more estranged from God; for both Spiritual Adultery, and Bodily Adultery, are both abhorred of the Lord. NB. the

old World conſiſted of three ſorts of People.

Firſt, They that ſprang from *Kain*; for *Kain* wilfully ſinning, and maliciouſly Murdering his Brother, which was one fall farther from God. then that he was fallen in *Adam*, for which he became accurſed of God, as in *Gen.* 4. 11. And ſo his Seed became all along more eſtranged from God, he bringing forth a Viperous Brood like himſelf. And from *Seth* ſprang another Seed, which he not falling as *Kain* did, but keeping his ground, in which God had ſet him by the promiſed Chriſt, becauſe he did not wilfully corrupt himſelf, his Seed was termed the Sons of God, as in *Gen.* 6. 2. And alſo there was other Children proceeded from *Adam*, the which was another Seed, which we do not read of their miſcarriage, whilſt they and the Children of *Seth* did not Marry with the Children of *Kain*, which were the twice fallen Children of Man; but then when they did, the Maſs of Mankind became wholly Corrupted; ſo as the imagination of Mans Heart was only evil, as in *Gen.* 6. 5. *And God ſaw that the wickedneſs of man was great in the Earth, and that every imagination of the Thoughts of his Heart was only evil continually.* Then the Lord ſaid in the 6. v. *It repented him that he had made man on the Earth*: And therefore for Man's ſinfulneſs, God deſtroyed them from off the Earth, only ſaving *Noah*, whom God had found to walk uprightly before him, *Gen.* 6. 9. And after the Flood, from *Noah*'s three Sons, ſprang three ſeeds; And *Sa-*

*tan*

*ran* getting footing into the Heart of *Ham*, ſo as to make a mockery of his Father, as in *Gen.* 9. 22, 25. For which he Curſed him; and ſo his Off-ſpring taking after him, proved a Viperous Brood, and thereby became more eſtranged from God, than the other two Seeds; although afterwards they all, almoſt fell from God; yet ſtill the Race of *Ham* was the worſt, becauſe of their ſecond Fall in their Father *Ham*; and the Prince of darkneſs got farther footing in them; and ſo they became the more forſaken of God. And ſo when God choſe *Iſrael* to bring them into the Land of *Canaan*, they were to drive out the *Cananites* out of that *Land*, and they were not to make any mixt Marriages with them. But when *Iſrael* did break the Command of God by their mixt Marriages with them, contrary to the command of God, they were drawn away by them to their Abominations. And when *Iſrael* became guilty of the like ſins, they alſo became forſaken of God. Now we ſee that theſe two Worlds had each of them three *Seeds*.

And St. *Paul* ſaith, *Rom.* 11. 25, 26. *Blindneſs in part is happened to* Iſrael, *until the fulneſs of the Gentiles be come in. And ſo all* Iſrael *ſhall be ſaved, as it is written, there ſhall come out of* Sion. *the Deliverer, and ſhall turn away ungodlinſs from* Jacob. And then it doth appear the mercy ſhall return to the Seed of *Shem*. As to thoſe Heathen Nations, which are the Promiſed Elect, ſpoken of in *Iſaiah*. And the third Seed will be the young Children of the Wicked

Brood, which ſhall be left to remain, as in *Joel* 3. 8. where I have already ſhewed you, that *Iſrael* ſhall then ſell them for Servants.

This being clear by the word of God. And *Noah* in his Bleſſing and Curſing his Children, had his reference to the World to come, and not to this preſent time, for it is ſaid *Gen.* 9. 24. *And* Noah *awoke from his Wine, and knew what his younger Son did unto him.* 25. v. *And he ſaid, curſed be* Canaan, *a Servant to Servants ſhall he be unto his Brethren.* 26. v. *And he ſaid, bleſſed be the Lord God of* Shem, *and* Canaan *ſhall be his Servant.* 27. v. *God ſhall enlarge* Japhet, *and he ſhall dwell in the Tents of* Shem, *and* Canaan *ſhall be his Servant.*

Now the Hiſtory of the Bible makes it appear, that all along the Seed of *Ham* was thoſe that bore the greater ſway, and was the moſt flouriſhing People, as in *Gen.* 10. And ſo on to *Nebucadnezzer*; they of that ſtock of *Ham*, being ſtill in great Power. At laſt they were the People that deſtroyed *Iſrael*; and therefore were not ſervant of Servants to *Iſrael*, only thoſe few that were taken off in the Land of *Canaan*, whilſt the reſt remained Lords of the World, till *Cyrus* his time. And in the Propheſy of their Deſtruction by the *Medes*. The Lord there terms them to be the Heavens and Earth; which Heavens the Lord ſaid he would ſhake, and remove the Earth out of her place, *Iſa.* 13. 13. to 17 v. The which was when the Earth of that People was removed out of their place, which

Earth

Earth was the People: And afterward they became a ſcattered People. Now neither the People, or *Mahomet*, did come of the Loyns of the foregoing Kings of their *Country*; And by the Propheſy of *Noah*, they are ſome of the ſtock of that old Root *Ham*; for their Prieſts, Friers, Monks, Jeſuits, Cardinals and Popes, are choſen from among all the World. And the Prince of Darkneſs knew where to raiſe part of his old ſtock to play a new game with.

And *Mahomet* alſo appears to be one of the ſame Race. And by theſe Two Satan hath corrupted almoſt the whole Chriſtian World. But the wonderful Subtilty of the Devil, was in obliging the Followers of that Falſe Prophet and Impoſtor, *Mahomet*, to Morality. Whilſt the pretended Vicar, which the Devil ſet up for the Vicar of Chriſt, gave liberty to all manner of Wickedneſs, which either Man or Devil could invent, either by his Licenſes, Pardons, or Indulgences, if money were in the caſe. And the Devil knowing that Chriſt was to come, but not knowing that he was to come to ſuffer, therefore ſaid, *Mat.* 8.29, *Art thou come hither to torment us before the time?* By theſe words it is clear, the Devils knew that the Lord was to come to torment them, but that it was then before his time; and they receiving not their torment then, they know that he is to come again. But the Devil has cauſed the Pope and his Adherents to deny it, which is the Reaſon we have all been ſo involved in Darkneſs, coming out of the dregs of

Popery. And the Prince of Darkneſs cauſing *Mahomet* to tell the people, that he would return, the more to take us off from the expectation of the coming of the Lord, by the falſe Impoſtors pretending thereunto, and by the Pope's denying of it. For the Devil carrieth on his Kingdom by a Myſtery in iniquity. And now when the Lord cometh, the Children of theſe forementioned will not be taken away with their wicked Parents; but will, as I have elſewhere ſhewed you, then be ſaved to be ſold for Servants to thoſe Nations that are ſaid by the Prophet, *Joel* 3. 8. ſhall be Servants to *Iſrael*. And then will the bleſſing and curſing of *Noah* be fulfilled concerning his Sons. When this *Ham* is become ſervant of ſervants, then alſo ſhall thoſe of *Japhet*, which are found in Chriſt, dwell in the Tents of *Shem*; and ſo be made partakers of the promiſed New Covenant with *Iſrael*, whilſt ſome others of the Heathen Gentiles are ſpared to ſee the Glory, and partake of the Mercy; but the great Mercy will then return on that Race that *Abraham* came of; for *Egypt* and *Syria* are then taken into Covenant, and given to *Iſrael* for Daughters, though not by the ſame Covenant. Now there being theſe Three Seeds, part of them, left again for the other World, with ſome of the Gentile Race, of whom comes *Meſheth* and *Tubal*, and it is theſe will prove the *Gog and Magog*, when the Devil again is looſed; and the Glory of the Lord not ſo viſible amongſt them. Then he will perſwade

ſwade them, and what others he can deceive with them, to go up and plunder *Jeruſalem* of the wonderful Riches that then will be there; for which Attempt every one that will be in the Conſpiracy, ſhall be utterly cut off; as in *Zech.* 14. 12. *And this ſhall be the Plague wherewith the Lord will ſmite all the people that have fought againſt Jeruſalem: Their Fleſh ſhall conſume away while they ſtand upon their feet, and their eyes ſhall conſume away in their holes, and their tongue ſhall conſume away in their mouth.*

Of certain this is the Battle that is to be fought after Satan is looſed; for it is after Chriſt appears upon Mount *Olivet*; after the Mountain cleaved in the midſt, for a Receptacle for them that are ſaved, whilſt the Earth is renewing, after the wicked are deſtroyed, and after *Jeruſalem* is again built. After which it is ſaid in the 11th verſe, *There ſhall be no more utter deſtruction, but Jeruſalem ſhall be ſafely inhabited, becauſe* none ſhall make any attempt againſt them till after the Thouſand Years. After which, *Gog* and *Magog*, whom the Devil will gather together, will come up againſt *Jeruſalem*, whom God will deſtroy; as in the 38th Chapter of *Ezekiel*, and in *Rev.* 20. 9, 10. and them that eſcape the Fire and Hail that comes from Heaven, ſhall pine away, as in *Zachariah.*

Now having fully proved how ſome became to be more eſtranged from God than other ſome, the which was as *St. Paul* ſaid of *Iſrael*, that it hapned to them; ſo may it be ſaid of theſe, that

that it hapned unto them; first, through the subtle Insinuations of the Devil to them, and secondly, by their own willful miscarriage, when they were again restored to mercy by Christ, and again renewed in him.

And in that *Israel* will have the preheminence, it also was through the Faithfulness of *Abraham* in his service, and in the patient waiting for his promise, after the Lord had chosen him. And also in that *Abraham* did offer up his Only *Son Isaac*; for the doing of which, the Lord did inlarge his promised blessing to *Abraham*, which was, That in him and his *Seed*, all the Families of the Earth should be blessed, *Gen.* 22. 17. And had *Israel* walked in the steps of *Abraham*, according to the Capacity God had put them in, their Kingdom had never been destroyed, *Isa.* 48. 18, 19. *Jer.* 25. 5. But God foreseeing they would be wanting to themselves, in not keeping his Covenant, therefore their destruction was foretold by the Prophets. And also because *David* patiently waited upon the Lord till it was his time to bring him to the Kingdom, bearing all his Afflictions till it was the Lord's time to bring him out of them. And when he was on the Throne he persisted in his desire of Advancing the Glory of the Lord, therefore God made that great Promise to him and his seed, as in 2 *Sam.* 7. 14. Now God likewise chose *Jeroboam*, and *Jehu* to be Kings; but they acting contrary to his Commands, therefore they were Accursed of him. And also they that suffer for God in well doing, shall in time to come

receive

receive the greater Glory, as thoſe that have been moſt wicked, ſhall receive the greater Puniſhment

And whereas God ſaith, *Ezek.* 33. 13. *When I ſhall ſay to the Righteous, that he ſhall ſurely Live: If he truſt to his own Righteouſneſs, and commit Iniquity, all his Righteouſneſs ſhall not be remembred, but for his iniquity that he hath committed he ſhall die for it.* Now God here ſaith, when he ſhall ſay to the Righteous, That he ſhall ſurely live, yet if he upon the promiſe of God for Life, and for his paſt Obedience, does take a Liberty to do iniquity, his paſt Righteouſneſs ſhall not be remembred, but for his iniquity he ſhall die. And ſo is our Callings and Elections to Life and Salvation that are abſolutely promiſed to us by God. Yet if we are wanting to our ſelves, they prove of no effect to us. And the caſe ſtands ſo with the wicked. For the Lord ſaith in the 14. v. *Again, when I ſay unto the wicked, thou ſhalt ſurely die: If he turn from his ſin, and do that which is Lawful and Right.* 15. v. *If the wicked reſtore the Pledg, give again that he hath robbed, walk in Statutes of Life without committing iniquity; he ſhall ſurely Live, he ſhall not die.* That is, without wilfully committing iniquity. By this we alſo ſee, that if God doth ſay to the wicked, Thou ſhalt ſurely die: Yet that threatning was not of force, no longer than the Man remained ſinful; of which the Lord, in *Jer.* 36. 3. *It may be that the Houſe of Judah will hear all the Evil which I purpoſe to do unto them, that they may*

return

*return every man from his evil way, that I may forgive their iniquity, and their ſin.* And alſo the Lord ſaith in *Jer.* 25. from the 3. to the 9. v.

But as for thoſe ſinners, who by their continued cuſtom in ſin, God has left to hardneſs of Heart, and blindneſs of mind, they cannot come to amendment of Life. And God ſaith in *Ezek.* 18. 21. to the 31. v. *But if the wicked will turn from all his ſins that he hath committed, and keep all my Statutes, and do that which is lawful and right, he ſhall ſurely live, he ſhall not die.* 23. *Have I any pleaſure at all that the wicked ſhall die, ſaith the Lord God, and not that he ſhould return from his ways and live.*

Now while the Lord calls to a ſinner to Repentance, there is power in the ſinner to turn from his ways, and to ſeek to God that he may live. 25. v. Yet ye ſay the way of the Lord is not equal, *Here now, O Houſe of Iſrael, is not my way equal, are not your ways unequal?* 30. v. *Therefore I will judg you, O Houſe of Iſrael, every one according to his ways, ſaith the Lord God, repent, and turn your ſelves from all your Tranſgreſſions, ſo iniquity ſhall not be your ruin.* 33. v. *Caſt away from you all your Trangreſſions, whereby ye have Tranſgreſſed, and make you a new Heart, and a new Spirit, for why will ye die, O Houſe of Iſrael.* 32. v. *For I have no pleaſure in the death of him that dieth, ſaith the Lord, wherefore turn your ſelves and live ye.* Now whilſt God calls to a People to come to Repentance, there is a door open to them for Mercy, and then they are not

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left of God to hardneſs of Heart, and blindneſs of mind; ſo as if they do but uſe their utmoſt diligence in indeavouring to forſake their ſins, and go to God by Prayer, they ſhall not want his aſſiſtance. Now whereas the Apoſtle ſaith, *Eph.* 4. 28. *Let him that ſtole, ſteal no more*, So for all other ſins, there remains a power in us to withſtand and make reſiſtance againſt, till ſuch time, that through the often refuſing obedience to his word, and reſiſting the good motions of his Spirit, God leaves them to hardneſs of Heart, and blindneſs of Mind. Now whilſt the door of Mercy is open, we may caſt away all our Tranſgreſſions. That is, take up Reſolutions againſt them; and continually beg of God for his Aſſiſtance in our Performance. And *Cant.* 1. 4. cry out with the Church, *Lord draw me, we will run after thee.* God hath left us a ſure rule, if we will take to the means; therefore let us walk in the ways of God; and keep to our conſtant duty in Praying, and we ſhall never be forſaken of him: For the new Heart and the new Spirit which God requireth we ſhould make us, is, that they ſhould deſire Holineſs and Righteouſneſs, as they did heretofore ſin and wickedneſs; and alſo to uſe their utmoſt diligence for attaining unto an Holy Life, deſiring God's Aſſiſtance; for he will never leave us nor forſake us if we ſo do; for God withdraws not the good motions of his Spirit from any of his People, till ſuch time as they fall away from him. And this new Heart, and new Spirit, in

the Capacity he hath put us, and by the means ſet before us, we are able to make us by his promiſed aſſiſtance; but this is not the *new heart* which he hath promiſed to give, *Iſa.* 45. 19. By which we may ſee it is our ſlothfulneſs and ſlugiſhneſs; and alſo in our giving way to Temptations, and to our own inclinations, and affections, whereby Satan, for our want of bridling them, hurries the Soul which way he pleaſeth; and ſo for want of watchfulneſs, diligence and labour in the ſervice of the Lord: They loſe the promiſed bleſſing which is Eternal Life, and ſo come to have their Portion in Hell it ſelf; but if we are fouud in the ways of God, as St. *Paul* tells us, God doth not forget our Work and Labour of Love. And twice in this foregoing Chapter of *Ezekiel* God ſaith, *I have no pleaſure in the Death of him that dieth.*

Now after the fall of Man, the decree was, that the entrances into life, ſhould be made ſtrait, ſo as thoſe that will not wreſtle for the bleſſing cannot have it. And whereas St. *Paul* ſaith in *Rom.* 11. 13. *For God hath concluded them all in unbelief that he might have mercy upon all.* That is, *Iſrael* alſo being ſinful, and therefore God left them to blindneſs of mind, and ſo concluding them all in unbelief, that is, the greater part of them, that they might taſte the fruit of their own doings, in the weight of his diſpleaſure, and that afterward he might make ſome of all, ſharers of his mercy. And the Lord ſaith in *Amos* 3. 6. *Shall a Trumpet be blown in the City, and the people*

not

*not afraid? Shall there be evil in the City, and the Lord hath not done it?* This is ſpoken of the Evil of Puniſhment, as all the Chapter makes appear. For as man is the committer of the Evil of ſin, ſo God is the inflictor of the Evil of puniſhment. And alſo the like is ſaid in *Iſaiah* 42. 24.

And St. *Peter*, ſpeaking of Chriſt, ſaith, in *Acts* 2. 23, 24. *Him, being delivered by the determined Counſel and fore-knowledge of God, ye have taken, and by wicked hands have crucified and ſlain. Whom God hath raiſed up, having looſed the pains of Death; becauſe it was not poſſible that he ſhould be holden of it.* This being moſt certain, that the Jews could have had no power to crucifie the Lord of Life, had it not been done by the determined Counſel and Foreknowledge of God. But by theſe words, there is not one ſyllable from whence we may gather, that this Counſel was before the material Heavens and Earth; but rather the contrary, in that he mentions them not. And as to what St. *Peter* ſaith, *Acts* 4. 27, 28. *For of a truth, againſt thy Holy Child Jeſus, whom thou haſt anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Iſrael, were gathered together.* 28. *For to do whatſoever thy Hand and thy Counſel determined before to be done.*

Now God eclipſing the Glory of Chriſt, and Chriſt taking upon him the Form of a Servant, and he ſpeaking againſt their Wicked Ways, the which the *Jews* could not bear, and thereupon

Satan

Satan made them his Inſtruments to accompliſh his Helliſh Deſign; by which he thought to have conquered the Lord of Life; but he thereby wrought his own eternal perdition, and thereby the determined Counſel of God was brought to paſs, in Satan's Overthrow, and man's ſalvation.

Now whereas it is ſaid by the Angel, where he mentions the Beaſt and the Kings, *Rev.* 17. 17. *For God hath put in their hearts to fulfil his will, and to agree, and give their Kingdom unto the Beaſt, until the words of God ſhall be fullfilled.* Now we may ſay, Wherefore was it the Will of God, to put in the Hearts of theſe Kings to agree in giving their Power to the Beaſt, until his Word ſhould be fullfilled. The Reaſon is this: There was a Foreknowledge in God of their miſcarriage. And upon that foreknowledg of their miſcarriage, God did determine to leave them to deluſion, till ſuch time his Words ſhould be fullfilled; according to which St. *Paul* ſaith, 2 *Theſ.* 2. 9, 10. where he ſpeaks of the Beaſt, *Even him whoſe coming is after the working of Satan, with all Power, and Signs, and Lying Wonders.* 10. v. *And with all deceivableneſs of unrighteouſneſs, in them that periſh, becauſe they received not the love of the Truth, that they might be ſaved.* We ſee this was ſo determined of God, by reaſon God foreſeeing they would have no delight in his Ways, nor receive the Truth in the Love thereof. Therefore they were given up by God, to follow the deluſions of the Beaſt, and the Devil.

Now

Now whereas it is ſaid, in *Acts* 13. 46, 47, 48. *Then Paul and Barnabas waxed bold, and ſaid, it was neceſſary that the word of God ſhould firſt have been ſpoken to you, but ſeeing ye put it from you, and judg your ſelves unworthy of everlaſting life; lo, we turn to the Gentiles, for ſo hath the Lord commanded us, ſaying, I have ſet thee to be a light to the Gentiles, that thou ſhouldeſt be for Salvation unto the ends of the Earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord, and as many as were ordained to eternal Life, believed.*

Now by the Ordaining here ſpoken of, if we take it for granted that there was a certain number of the Gentiles, as there was of the Jews, ſo abſolutely given to Chriſt, as they ſhould never fall away; and that they were here ſo choſen at *Antioch*, where St. *Paul* ſpake this; for *Antioch* was an eminent place for Believers, inſomuch that they were firſt there called Chriſtians: Yet however, this does no way prove that all believers are ſo Ordained to Everlaſting Life, ſo as they ſhall never finally fall away; for by the word of God it is abſolutely the contrary, as I have here proved: But as to the Ordaining here ſpoken of, when explained according to the Tenor of the Goſpel, it does appear to be no ſuch thing; for the Believer, upon his believing that Chriſt is the Author of Eternal Salvation to all them that obey him, *Heb.* 5. 9. by which his Heart is drawn out in thankfulneſs, love and obedience to Chriſt, *Gal.* 5. 6. for

it is a Faith that worketh by Love, is required, the which the ſinner no ſooner ſo believeth, but that all his paſt Sins are then forgiven him, and the Righteouſneſs of Chriſt imputed to him, ſo as the Believer becomes compleat in him; for God by giving this Belief, reneweth his Creature in their Wills and Affections, ſo what afterward is not wilfully committed, is not imputed; therefore by Chriſt we are reſtored to that we loſt in *Adam*. For although the Believer, that is thus Renewed, hath not an inherent perfect Righteouſneſs, yet he hath an imputed perfect Righteouſneſs, *Col.* 1. 28. *Col.* 2. 10. *John* 6. 47. 1 *Cor.* 10. 12. *And therefore ſaid to be perfect in Chriſt Jeſus.* And Chriſt ſaith, The Believer hath Everlaſting Life in him. But him that thus ſtandeth, let him take heed leſt he fall. For our ſtanding is like *Adams* in Paradice; for had he never ſinned, he had never Died. So the Believer, if he ſins not wilfully, ſhall ever have this Eternal Life abiding in him, ſo as he ſhall never ſee Hell; for the Believer that is not of the very Elect, ſtands no ſecurer than our Firſt Parents did in Paradice; the words of St. *Paul* make out, where he ſaith, 2 *Cor.* 11. 2, 3. *I am jealous over you with a Godly jealouſy, for I have eſpouſed you to one Husband, that I may preſent you a chaſt Virgin unto Chriſt. But I fear, leſt by any means, as the Serpent beguiled Eve through his Subtilty, ſo your minds ſhould be corrupted from the ſimplicity that is in Chriſt.* This is ſpoken of the Church which was eſ-

poufed to Chrift, and ſtood as our firſt Parents did, of whom he was afraid they ſhould be deceived, as our Firſt Parents were. And alſo by what he ſaith to them, of whom he ſaid, They were ordained to Eternal Life; the which Ordination, appears to be no other than this of the *Corinthians*, which was, that they were choſen of God for Eternal Life; and in being ſo, God put them into a caprcity of Obedience, in which they were continually to Labour, to make their Calling and Election ſure, 2 *Pet.* 1. 10. For the Eternal Life that the Believer here receiveth, they hold but on conditions of their Obedience. Therefore St. *Paul* ſaith of theſe that were Ordained, *Acts* 13. 43. *When the Congregation was broken up, many of the Jews, and Religious Proſelites followed Paul and Barnabas, who ſpeaking to them, perſwaded them to continue in the grace of God.* Now theſe being thoſe of *Antioch*, of whom he ſaith in the 48. v. was Ordain'd to Eternal Life. Now had this Eternal Life been given abſolute, without condition, he would not have perſwaded them to continue in the grace of God, for then he would have known they could not have fallen from it. Now this word ordain, is after the manner of ſpeaking, which St. *Paul* doth apply to them that were made Biſhops, where he ſaith, *Tit.* 2. 16. *That Titus was Ordain'd Biſhop.* The like word is applied to the Miniſters: When we ſay ſuch an one is an Ordain'd Miniſter, that is, when he is ſo made by the Church whom the King allows of, and this Ordination is for his

Life; upon which he receives his Benefice. But notwithſtanding this Ordination, and Benefice which is given him for his Life; yet if he is found in Rebellion to the King, his Ordination and Living, and his all is forfeited. And ſo it is with thoſe that God Renews and Reſtores, and puts into a capacity of Everlaſting Life: The gift being free as from God; but if any of them fell ſhort of Receiving it, it was becauſe they were wanting to themſelves. And alſo St. *Paul* ſaith, 2 *Tim.* 2. 10. *Therefore I endure all things for the Elect's ſakes, that they may alſo obtain the Salvation which is in Chriſt Jeſus, with Eternal Glory.*

That is, there was a poſſibility that the Elect might not obtain Salvation; for whoſe ſake he had the more Afflictions laid on him, that he might be an example to them to ſuffer.

And St. *Paul* ſaith, concerning his Apoſtleſhip, *Gal.* 2. 8. *For he that wrought effectually in Peter to the Apoſtleſhip of the Circumciſion, the ſame was mighty in me towards the Gentiles.*

Here we ſee St. *Peter* was choſen the Apoſtle of the Circumciſion, to whom he wrote this Epiſtle, 1 *Pet.* 1. 2. *Peter an Apoſtle of Jeſus Chriſt, to the ſtrangers ſcattered throughout Pontus, Galatia, Cappadocia, Aſia and Bythinia, Elect, according to the foreknowledg of God the Father, through Sanctification of the Spirit unto obedience, and ſprinkling of the Blood of Jeſus Chriſt.*

Now in that St. *Peter* ſaith, that he wrote this to the ſtrangers that were ſcattered throughout all thoſe places, whereby it is evident that it was *Iſrael* who were then a ſcattered People,

and whereas he ſaith, Elect, according to the foreknowledg of God, through Sanctification of the Spirit unto Obedience; for from *Iſrael* is choſen a certain Number of the very Elect that was ſo ſecured by the Spirit of Grace, as they they ſhould not fall away, which were alſo foreknown of God; and not only ſo, but God had afore determined that the Churches that firſt truſted in Chriſt, as I have already proved, was choſen for the Glorious Tabernacle; and for the accompliſhment of this God poured forth his Spirit upon them, whereby they became Sanctified, and ſo, obedient; but yet he does not ſay 'twas impoſſible for ſome of them to fall away; for by his following words, he ſaith, 1 *Pet.* 1. 3. 4. *Bleſſed be the God, and Father of our Lord Jeſus Chriſt, which according to his abundant mercy, hath begotten us again unto a lively hope, by the reſurrection of Jeſus Chriſt from the dead,* 4. *To an inheritance incorruptible, and undefiled, and that fadeth not away, reſerved in Heaven for you.* Here he tells them, that they were begotten again into a lively Hope of this Inheritance that is incorruptible. And whereas he ſaith in the 5. v. *Who are kept by the Power of God through Faith unto Salvation, ready to be revealed in the laſt time.* That is moſt certain that none can ſtand without the aſſiſtance of the Almighty God: Yet it was not impoſſible for ſome that were of the firſt Churches, through their own Neglect, and Satan's Subtilty, to fall away; therefore he ſaith 1 *Pet.* 1. 13. *Wherefore gird up the loyns of your*

*mind, be ſober, and hope to the end for the grace that is to be brought unto you at the revelation of Jeſus Chriſt*; 14. *As obedient Children, not faſhioning your ſelves according to the former luſts, in your ignorance*: 15. *But as he which hath called you is holy, ſo be ye holy in all manner of converſation*; 16. *Becauſe it is written, be ye holy, as I am holy.* 17. *And if ye call on the Father, who without reſpect of perſons judgeth according to every mans work, paſs the time of your ſojourning here in fear.* As to what St. *Peter* ſaith in the 2. c. he there ſpeaks, after the Scripture way of ſpeaking, as in the 9. v. *But ye are a choſen generation, a royal prieſthood, an holy nation, a peculiar people; that ye ſhould ſhew forth the praiſes of him, who hath called you out of darkneſs into his marvellous light.* This was abſolutely ſpoken for the time to come, for at the then preſent time St. *Paul* ſaith, That they were then made the off-ſcouring of all things.

Now from among the ſcattered Church was God's ſpecial Elect, which were ſo ſecured in Chriſt, that they could not fall away; and therefore in time to come, will be a choſen Generation, a Royal Prieſthood, an Holy Nation, who were at that time but a ſcattered People.

Now whereas St. *Paul* ſaith, 2 Tim. 2. 11, 12. *It is a faithful ſaying. For if we be dead with him, we ſhall alſo live with him. If we ſuffer, we ſhall alſo reign with him: if we deny him, he alſo will deny us.* That is, Dead to all the ſinful pleaſures and in-

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joyments of this World. In the 15. v. of the ſame Chapter, he ſaith, *Study to ſhew thy ſelf approved unto God, a workman that needeth not to be aſhamed, rightly dividing the word of truth.* Here the Apoſtle lets us underſtand the word is ſo joyn'd, as there muſt be skill in the Dividing of it. And the Apoſtle ſpeaking of *Hymeneus* and *Philetus*, ſaith in the 2. chap. and the 18. v. *Who concerning the Truth, have erred, ſaying that the Reſurrection is paſt already, and overthrew the Faith of ſome.* 19. *Neverthleſs the Foundation of God ſtandeth ſure, having this Seal; the Lord knoweth them that are his. And let every one that nameth the name of Chriſt depart from Iniquity.* Now in the 18. v. he ſaith, *That the Faith of ſome was overtheown, and that by the falſe Brethren.* But in this verſe he ſaith, *The foundation of God ſtandeth ſure.* The which foundation is thoſe which are ſo abſolutely given to Chriſt, as they ſhould not fall away. Whilſt the other Elect were but called, renewed and put into a capacity of Obedience.

Now whereas he ſaith in the 20 verſe. *But in a great Houſe there are not only Veſſels of Gold, and of Silver, but alſo wood and earth, ſome to honour, and ſome to diſhonour, if a man therefore purge himſelf from theſe, he ſhall be a Veſſel unto honour, Sanctified, and meet for the Maſters uſe, and prepared unto every good work.* That is, the Gold and Silver are thoſe that are more abſolutely choſen of God; but the wood and ſtone, if they improve the benefits that God gives them,

and purge themſelves from an evil Converſation, they ſhall become meet for the Maſter's uſe; ſhewing that there is a power in our ſelves to reform and amend, till ſuch time that by often reſiſting they exclude themſelves from his mercy.

And by the words of Chriſt we may receive certain Confirmation of this, by what he ſaith to the Church of *Epheſus* in *Rev.* 2. 3, 4, 5. *And haſt born, and haſt patience, and for my ſake haſt laboured, and haſt not fainted. Nevertheleſs, I have ſomewhat againſt thee, becauſe thou haſt left thy firſt Love. Remember therefore from whence thou art fallen, and repent, and do the firſt works, or elſe I will come unto thee quickly, and will remove thy candleſtick out of his place except thou repent.* This ſhews that their Candleſtick was in the right place, but if they did not Repent, and do their firſt works, then Chriſt ſaid he would remove their Candleſtick out of his place. And alſo the Lord ſaith to the Church of *Sardis*, *Rev.* 3. 1, 2, 3. *I know thy works, that thou haſt a name, that thou liveſt, and art dead. Be watchful, and ſtrengthen the things that remain, that are ready to die, for I have not found thy works perfect before God. Remember therefore how thou haſt received and heard, and hold faſt and Repent. If therefore thou ſhalt not watch, I will come on thee as a Thief, and thou ſhalt not know what hour I will come upon thee.*

Now this doth ſhew, that one part of the Church was become dead through ſin, and ſo become forſaken of God, and therefore left off

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to hardneſs of Heart, and blindneſs of Mind, but to the other part that was ready to die, the Lord calls to them to come to Repentance, whereby we may know that when we have had the knowledg of God, and his ways, and he hath not withdrawn the good motions of his Spirit from us, There is a Power in us to come to Repentance and amendment of Life. For God calls not the People to come to Repentance after they have no Power in their Hand to do it; but then he ſaith, let them alone, *Hoſ.* 4. 17. When he will no farther ſhew mercy to them. Now in this Church there was three ſorts; one part Dead, another part ready to die, and another part alive and well, as it is ſaid, *Rev.* 3. 4, 5. *Thou haſt a few Names in Sardis, which have not defiled their Garments, and they ſhall walk with me in white, for they are worthy. He that overcometh, the ſame ſhall be clothed in white Raiment, and I will not blot his name out of the Book of Life, but I will confeſs his Name before my Father, and before his Angels.* From which words it remains certain, that ſome names are blotted out of the Book of Life. And St. *James* ſaith, *James* 4. 8, 9, 10. *Draw nigh to God, and he will draw nigh to you, cleanſe your Hands ye ſinners, and purify your Hearts ye double minded. Be afflicted and mourn, and weep, let your laughter be turned to mourning, and your joy into Heavineſs. Humble your ſelves in the Sight of the Lord, and he ſhall lift you up.* And St. *John* ſaith, *Matt.* 3. 8. *Bring forth therefore Fruits meet for repentance.* For

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we ſhall all be judged according to our works, and God doth not require of us, that which he hath not put us in a Capacity to do, *Rom.* 2. 12. *And the Heathen that have not the Law, ſhall not be judged by the Law.*

As to what *Moſes* ſaith in his Song, That their Feet ſhall ſlide in due time, hath a quite contrary meaning, to what we have apprehended it, the which is fully explained, where I ſpeak of the Covenant and Song. As for the Promiſe made to *David*, mentioned in *Pſal.* 99. is Anſwered where the ſpecial Election is Treated of.

Now all theſe Controverſal Points being fully opened to the bottom, whereby we may plainly ſee that the words of the Apoſtles had no ſuch meaning, as hitherto we have apprehended them to have; and having the Oath and Word of God again and again, to aſſure us the contrary. And alſo Chriſt hath told us that whoſoever comes to him, he will in no wiſe caſt out, ſo that we need not fear to be forſaken of God, if we do not forſake him; and that God does not withdraw from the Soul, on purpoſe to leave them to fall into Sin, that he might Damn them; but God does try all his, to ſee if they will follow him; and if they ſo do, he is their exceeding great Reward. Now if any would have greater aſſurance than the Words and Oath of God, and the Word of Chriſt, muſt look to have it in their laſt Puniſhment. I bleſs the Eternal God, by his opening

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ing his Word unto me, he hath brought me out of that dangerous miſtake, the which did ſo take off from the Glory of God, in that it did ſo much Eclipſe his Juſtice and Mercy, in making of him ſo partial a Judg, and alſo hurls the Soul into a ſleeping Lethargy of ſecurity, whilſt they fancy themſelves thus Elected, and makes them unmindful of the knowledg of the coming of the Lord; although he has told us if he comes upon us in an hour that we are not aware of, he will give us our Portion with Hypocrites and Unbelievers.

Now having all along ſhewed you, what was the Election, or Calling of the firſt Chriſtian Churches; the which was after they were ingrafted in Chriſt, they were to fight to keep their ground, *Heb.* 6. 4, 5. ſo as to make their calling and Election ſure; for elſe, as I have proved, the very Sealings of the Spirit might be cancelled to them. And although the Names of the Children of the Church are written in Heaven, yet they may be blotted out thence. For God ſaid to *Moſes*, *Exod.* 32. 33. *Whoſoever hath ſinned againſt me, him will I blot out of my Book.* And after God had eſpouſed *Iſrael*, he is ſaid to give her a Bill of Divorce, *Iſa.* 50. 1, 2. *And the Lord to the Church of Philadelphia, ſaith, hold faſt that thou haſt, that no man take they Crown.* And Chriſt alſo ſaith, *Rev.* 22. 19. *If any man take away from the words of the Book of this Propheſy, God ſhall take away his part out of the Book of Life, and out of the Holy City, and from*

*from the things that are written in this Book.* We ſee that this was ſpoken to them that had a ſhare in the Book of Life, to let them know, that if they did wickedly, their part therein would be loſt, that is, taken from them.

## *Of the Election of Children.*

NOW as to the Election of the Children of the Church, the which every ſincere Hearted Chriſtian is a Member. If any of their Children dye in their Infancy, before they have been guilty of actual Sin, they are taken into Mercy, as being in Covenant, *Acts* 2. 29. *For the promiſe is unto you, and to your Children, and to all that are afar off, even as many as the Lord our God ſhall call. And alſo the Covenant was made with their little ones,* Deut. 29. 11. And St. *Paul* ſaith, 1 Cor. 7. 14. *The unbelieving Huſband is Sanctified by the Wife, and the unbelieving Wife is Sanctified by the Husband: Elſe were your Children unclean, but now are they holy.* Then if they are Holy, they are fit for Heaven, if taken away before they commit ſin. And the Lord ſaith in *Eſdras* 2. 29. *My hands ſhall cover thee, ſo that thy Children ſhall not ſee Hell.* By what is here ſaid, it is certain, that all the Children of true Believers that are begotten after their Parents are Regenerated, are holy, and if they die in their Infancy, will be bleſſed. Now the Children of Believing Parents, being from their Birth in Covenant with God, they are by

their

their Parents, to be brought up in the ſtrict ways of Holineſs, that they may grow in Knowledg, and the fear of the Lord; and not look in for a New Call, but to walk with all diligence in the ways of God, that they may be made partakers of Eternal Life, which God hath promiſed to them that obey him; for God requireth fruit of us, as he did of *Iſrael*, we being the Children of the Viſible Church, which if he finds not, we ſhall likewiſe alſo be cut off. And God wonderfully commendeth *Abraham*, where he ſaith, *Gen.* 18. 19. *I know him, that he will command his Chilaren, and his Houſhold after him, and they ſhall keep the way of the Lord, to do juſtice and judgment, that the Lord may bring upon Abraham that which he hath ſpoken of him.* But we have not followed the Example of *Abraham*. But O that we would conſider our ways to be Wiſe, and cry out mightily to him that is able to ſave us, for he hath ſaid, They that ſeek me, ſhall find me, if they ſearch for me with the whole heart. So if we are not wanting to our ſelves, God will be found of us. But gray Hares are upon us, altho we know it not. O that we were well awakend out of this ſleeping Lethargy of ſloth and ſecurity, ſo as to take hold of the Covenant of God and Mercy, as it is offered by Chriſt, and to give our ſelves wholly up to him, beging ſtrength of him, that we may be inabled to live unto him, and perform the Conditions that he requireth of us.

Now

Now as to the ſpecial Elect. The which the Lord terms the very Elect, where he ſaith, *Mat.* 24. 24. *If it were poſſible they ſhould deceive the very Elect.* And alſo of whom the Angel makes mention of, where he ſaith, in *Rev.* 17. 8. *And they that dwell on the Earth ſhall wonder, whoſe names were not written in the Book of Life, from the Foundation of the World.* The which Foundation, is as I have already proved to you, which Foundation of the World, was laid in *Iſrael*, when the Lord fixt them in the Land of *Canaan*. For *Iſrael* was choſen to be the Foundation of the World of people which is now to come. And at which Foundation Chriſt was figuratively ſlain in the Paſchal Lamb. And the Lord foreſeeing the miſcarriage of *Iſrael*, it doth appear that God would have a certain number ſo ſecured, as they ſhould not fall away, but to remain as ſtanding witneſſes through the World. Whilſt the reſt were but put in a Capacity of obedience. Now at the deſtruction of the old World, it is ſaid, *Gen.* 6. 8. *Noah found grace in the Eyes of the Lord.* And it is ſaid in the 9. v. *Noah was a juſt man and perfect in his Generations, and* Noah *walked with God.* That is, had walked in obedience to God, and had improved the Talent which God had given him. Whilſt the other had wholly corrupted their ways. As in the 12. v. *And God looked upon the Earth, and behold it was corrupt, for all fleſh had corrupted his way upon the Earth.* But God finding

ing *Noah* in the Capacity that he had put him, in that he had not corrupted his way, but had improved the Talent which he had given him, therefore was bleſſed of him. By which we may plainly ſee, that there was no abſolute election through the firſt World. And it doth appear, when God had again renewed the World in *Noah*, As in *Gen.* 9. 1. *And God bleſſed* Noah *and his Sons, and ſaid unto them, be fruitful and multiply, and replenish the Earth. And the fear of you, and the dread of you ſhall be upon every Beaſt of the Earth, and upon every Fowl of the Air, upon all that moveth upon the Earth, and upon all the Fiſh of the* Sea, *into your hand are they delivered.* Now although after the floud, God had reſtored to man his power again, and put them all into a freſh Capacity of obedience, yet notwithſtanding they did almoſt all backſlide again. Then God choſe *Abraham*, and bleſſed him. As in *Gen.* 12. 1. *And afterward he proved him*, *Gen.* 2. And then Farther confirmed the bleſſing to him, as in *Gen.* 22. And at the time appointed, according to his Promiſe, God did appear to deliver his Seed out of the Land of *Egypt*; and when he brought them into the Wilderneſs, he is ſaid to prove them there. And God kept *Moſes* in the Mount with him but forty days, and *Iſrael* was all fallen off to Idolatry, for which the Lord would have deſtroyed them all, as in *Exod.* 32. 10, 11, 12. *Where God ſaith, now therefore let me alone, that my wrath may wax*

*hot*

*hot against them, and that I may consume them, and I will make of thee a great Nation.* But thro' the Prayers of *Moses*, as in the 11. v. the Fierce Anger of the Lord was asswaged. The which gives us to understand, that there was no such absolute Election at that time. But rather from that time, God might give Christ a certain number, whose names might then be written in the Book of Life, that they should be as a standing witness through this World, if in case the Devil should at any time draw off the rest; yet still there should remain a standing Witness, the which should own the Truth; by which means, those that did desire the ways of Holiness, might be recovered out of Darkness again, by coming to have the knowledg of the Truth, and following their Example.

Now St. *Stephen* saith in *Acts* 7. 34. *That it was Christ that was in the Church in the Wilderness.* And *Israel* then being chosen for the foundation of the World to come, it does thereby fully appear, that their Names were then put into the Book of Life, who should be a standing witness through the World, and so secured in Christ, as they should not fall away. Of whom St. *Paul* speaketh in the *Romans*, after he had spoken of the wilful miscarriage of *Israel*, whom God hath put into a capacity of Obedience, as in *Rom.* 10. 21. *But to Israel he saith, all the day long I have stretched forth my hands unto a disobedient and gainsaying People.* But he afterward speaking of

the

the Special Elect, he ſaith, *Rom.* 11. 2. *God hath not caſt away his People which he foreknew.* That is, foreknew of the Church by their cloſe walking with him; and alſo in eſpecial manner, he doth here mean the very Elect, whoſe Names were written in Heaven from the Foundation of the World. Of whom he ſaith in *Rom.* 11. 5. *Even ſo then at this preſent time alſo there is a remnant according to the Election of Grace.*

Now in the foregoing verſe he there tells them, that God reſerved to himſelf ſeven Thouſand who had not bowed the Knee to the Image of *Baal.* So as there was then, ſo there was when Chriſt came, a Number according to the Election of Grace; the which were as a gift from the Father to Chriſt. And of theſe Chriſt ſpeaks in *John* 10. 27, 28, 29, 30. *My ſheep hear my Voice, and I know them, and they follow me. And I give uuto them Eternal Life, and they ſhall never periſh, neither ſhall any pluck them out of my hand. My Father which gave them me, is greater than all, and none is able to pluck them out of my Fathers hand. I and my Father are one.*

Here we ſee Chriſt does own theſe as a gift from the Father; and that they are ſo abſolutely given, as they can never fall away. Now of his other Sheep the Lord ſpeaketh after another manner, to let them know they ſtand not ſo ſecurely. For he ſaith, *John* 15. 2, 5, 6, 9, 10, 12, 14. *Every branch in me that beareth not fruit, he taketh away.* And he ſaith, *I am the Vine, ye are the branches; he that abideth in me,*

*and I in him, the ſame bringeth forth much fruit, for without me ye can do nothing.* 6. *If a man abide not in me, he is caſt forth as a branch, and is withered, and men gather them, and caſt them into the fire, and they are burned.* 9. *As the Father hath loved me, ſo have I loved you, continue ye in my love.* 10. *If ye keep my Commandments ye ſhall abide in my love; even as I keep my Fathers Commandments, and abide in his love.* 12. *This is my Commandment, that you love one another, as I have loved you.* 14. *Ye are my Friends, if ye do whatſoever I command you.*

Here we ſee our ſtanding is but upon Conditions; and the Conditions is the continuance in our Obedience; the which if we do not perſiſt in, though we were ingrafted into Chriſt, we ſhall be broken off, and caſt into the fire. And although we are in the love of Chriſt, yet we may, through our own default, not continue in it; whilſt the other ſheep are ſo abſolutely fixed in Chriſt, that they cannot fall away. And in *John* 6. 35, 37. *And Jeſus ſaid unto them, I am the Bread of Life; he that cometh to me ſhall never hunger, and he that believeth on me ſhall never thirſt.* This includes their continuance in believing; the which belief is a practical belief, as I have elſewhere proved, where I have ſpoken of it. And Chriſt ſaith, *John* 6. 37. *All that the Father giveth me, ſhall come to me, and him that cometh to me, I will in no wiſe caſt out.* Now this was ſpoken to the *Jews* that believed not; therefore Chriſt told them, That all that the Father had

had given him, ſhould come to him, becauſe from them were a certain number of the ſpecial Elect: And Chriſt encourages all to come to him; for he ſaith, he that cometh to him, he will in no wiſe caſt out. So as none need fear being left of God, if they do not firſt forſake him. And that we may not forſake him, let us never truſt our ſelves with our ſelves, but continually beg ſtrength and grace of him, whereby we may be enabled to live unto him; and if we ſo do, we ſhall find a continual ſupport from him.

And to be ſure none of the Jews was left of God to blindneſs of mind, that had in ſincerity lived in Obedience; but the blindneſs fell on them that had leaves only: That is, an Outward ſhew of Godlineſs, but denying the Power thereof, *Acts* 13. 26. And the Lord ſaith in *John* 6. 39, 40. *And this is the Fathers will which ſent me, that of all which he hath given me, I ſhould loſe nothing, but ſhould raiſe it up at the laſt day.* This alſo includes the ſpecial Elect; and by the Laſt Day is meant the Laſt Day of this World. But the Lord ſaith in 40 v. *And this is the will of him that ſent me, that every one which ſeeth the Son, and believeth on him, may have everlaſting life, and I will raiſe him up at the laſt day.* Here this includes all believers, ſhewing, That if they do believe, it is then the Will of God that they ſhould ſo continue, that they might have everlaſting Life. By which it is very clear, That God doth not withdraw from any that believe,

becauſe that he would damn them; but it is they firſt forſake him, and ſo fall away. For it is the Will of God, our continuance in Well-doing; and to take to the Rules that he has ſet before us, that we may ſo do. According to which Chriſt ſaith in *John* 8. 51. *Verily, verily I ſay unto you, if a man keep my ſaying, he ſhall never ſee death.* That is, *he ſhall never ſee Hell.* And the Lord ſaith, *John* 10. 14, 15, 16. *I am the good Shepherd, and know my Sheep, and am known of mine.* Here the Lord ſeems in a more eſpecial manner to ſignifie the very Elect. And in the following Words the Lord includes all the Sheep, as in the 15. v. *As the Father knoweth me even ſo know I the Father; and I lay down my Life for the Sheep.* Here is all the Sheep included. And the Lord ſaith in the 16. v. *And other Sheep I have, which are not of this Fold, them alſo muſt I bring, and they ſhall hear my Voice, and there ſhall be one Fold, and one Shepherd.*

Here the Lord plainly declares to us, that he hath two ſorts of Sheep, and that they are not now of one fold. That is, the one does not now ſtand ſo ſecurely in him, as the other does, but he ſaith, He muſt bring them into one fold, at which time they ſhall hear his Voice. And then it is, there ſhall be one fold, and one ſhepherd. And this will be when the Lord comes again to *Mount Sion*; at which time the Lord will make the promiſed New Covenant with the Houſe of *Iſrael*. And then all *Iſrael* will be ſo fixed in him, that they ſhall never more

more fall away; For God ſaith, *Iſa.* 40. 17. *Ezek.* 36. 24, 25, 26, 27, 28. *For I will take you from among the Heathen, and gather you out of all Countries, and I will bring you into your own land. Then will I ſprinkle clean water upon you, and ye ſhall be clean from all your filthineſs, and from all your Idols will I cleanſe you. A new Heart alſo will I give you, a new Spirit will I put within you, and I will take away the ſtony Heart out of your fleſh, and I will give you an Heart of Fleſh. And I will put my Spirit within you, and cauſe you to walk in my Statutes, and ye ſhall keep my Judgments, and do them. And ye ſhall dwell in the land that I gave to your Fathers, and ye ſhall be my people, and I will be your God.* So it is ſaid, *Ezek.* 11. 19, 20. and in *Jer.* 32. 37. *Behold, I will gather them out of the Countries, whither I have driven them in mine anger, and in my fury, and in great wrath, and I will bring them again into this place, and will cauſe them to dwell ſafely. And they ſhall be my People, and I will be their God. And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their Children after them. And I will make an everlaſting Covenant with them, I will not turn away from them, to do them good, but I will put my fear in their Hearts, that they ſhall not depart from me. Yea, I will rejoyce over them to do them good; I will plant them in this land aſſuredly, with my whole Heart, and with my whole Soul.* And the Lord ſaith, *Jer.* 31. 33. 34. *But this ſhall be the Covenant that I will make with the Houſe of Iſrael, after thoſe days, ſaith the*

*Lord, I will put my Laws in their inward Parts, and write it in their Hearts, and I will be their God, and they ſhall be my People, They ſhall teach no more every man his Neighbour, and every man his Brother, ſaying, know ye the Lord; for they ſhall all know me, from the leaſt of them to the greateſt of them, ſaith the Lord, for I will forgive their iniquity, and I will remember their ſin no more.*

And God ſaith, *Jer.* 30. 9. *But they ſhall ſerve the Lord their God, and David their King, whom I will raiſe up unto them.* And *Ezek.* 34. 22. *Therefore I will ſave my flock, and they ſhall no more be a prey, and I will judg between cattle and cattle. And I will ſet up one Shepherd over them, and he ſhall feed them, even my ſervant David, he ſhall feed them, and he ſhall be their Shepherd. And I the Lord will be their God, and my ſervant David a Prince among them, I the Lord have ſpoken it. And I will make with them a Covenant of Peace, and will cauſe the Evil Beaſts to ceaſe out of the Land, and they ſhall dwell ſafely in the wilderneſs, and ſleep in the woods.* And the Lord in *John* having fully declared to us, that he hath two ſorts of Sheep; And that they are not now of one Fold, with thoſe that are the very Elect, but that he muſt bring them into one Fold; and then there ſhall be but one Fold, at that time, when there is but one Shepherd. And that will be, when the Lord maketh the Promiſed New Covenant with the Houſe of *Iſrael.*

Now

Now when this New Covenant is made with *Iſrael*; we ſee by the oft repeated words of God, that then *Iſrael* will be ſo ſecured, as the very Elect are now; whom God hath ſet as his ſtanding Witneſs in this World. So as it remains a thing impoſſible to deceive them. And then ſhall *Iſrael* no more fall into ſin, after this New Covenant is made with them: And as for us, we now ſtand on the ſame terms as *Iſrael* did; the which is, we have a promiſe of Everlaſting Life, if we continue in well doing, *Heb.* 5. 9. *For he is become the Author of Eternal Salvation to all them that obey him.* And as it is ſaid in *Rom.* 2. 7. *And to them, who by patient continuance in well-doing, ſeek for glory and honour, and immortality, and eternal Life.* So it is by our continuance in well-doing, after converſion, that we ſhall be made partakers of Eternal Life: Or if otherwiſe. we ſhall be cut off: For the Apoſtle ſaith, *Rom.* 2. 9, 10. *Tribulation and Anguiſh upon every Soul of Man that doeth evil, of the Jew firſt, and alſo of the Gentile.* 10. v. *But glory, honour and peace to every man that worketh good, to the Jew firſt, and alſo to the Gentile*; That is, as many of the Chriſtians as are brought in by the Lion of the Tribe of *Judah*, and ſo became the ſeed of *Abraham*. For it is ſaid, *Gal.* 3. 29. and *Gal.* 3. 9. *If ye be Chriſts, then are ye Abrahams Seed, and heirs according to the promiſe.* So when this promiſed New Covenant is made with the Natural, and with the Adopted Seed of *Abraham*.

And although the reſt of the Elect that are to be called in at the comiug of the Lord, have not that Everlaſting New Covenant made with them, as to ſecure their Off-ſpring, ſo as they ſhall never more fall away; yet they will ſtand ſecure whilſt the Eminent Glory is among them, and Satan bound up from them, and the glorious Tabernacle in their View; then they will all be of One Fold, ſo as none for that time ſhall fall off; according to which is the ſaying of the Lord in the Parable of the Sheep and the Goats; That the Sheep went into everlaſting Life. That is, that none of them which the Lord then will receive into Mercy, ſhall ever ſee Hell, but have Everlaſting Life, although they may afterward taſte of a Temporal Death. According to which the Lord ſaith, in *John* 8. 51. *Verily, verily, I ſay unto you, if a man keep my ſayings, he ſhall never ſee Death.*

Now it is very clear, that the Lord did not mean, that they ſhould not die a Temporal Death, becauſe vve ſee that all die. So the Lord ſaid of all the Sheep, that they went into Everlaſting Life, becauſe they were all of them then ſecured from Hell. And St. *John* ſaith to them to whom he wrote, wherein he includes himſelf, *John* 3. 14. *We know that we have paſſed from Death to Life, becauſe we love the brethren.* And the Lord ſaith, *John* 6. 50. *This is the Bread which cometh down from Heaven, that a man may eat thereof, and not die.*

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We ſee when the Lord hath taken away the ſting of Death from his people, he afterwards counts their departure hence not a dying. So the Lord, after this way of ſpeaking, ſaid of his Sheep in the Parable, that they vvent into Life Eternal. Now if we will ever underſtand the Scriptures, we muſt underſtand the Scripture way of ſpeaking; and when the Lord comes, at which time his Sheep will be gaihered, then will Chriſts Sheep be brought into One Fold; and then ſhall we be all taught of God. Then it is there will be One Fold, and One Shepherd: And then alſo ſhall *Japhet* dwell in ths Tents of *Shem*.

And now as the very Elect follows the Lord through all Perſecutions and Afflictions, ſo *Iſrael* ſhall obey him in the fullneſs of all things. Now the Lord, when he was upon the Earth, ſpake to the Jews in dark Sentences and Parables, becauſe they ſeeing might not ſee, and hearing they might not underſtand. The whieh makes the ſayings of Chriſt more dark to us. Now that the *Waldenſes* and *Albigenſes* are the very Elect ſpoken of by Chriſt, it does certainly appear, becauſe they have ever remained undeceived by the Beaſt and Falſe Prophets, when all the reſt of the World was fallen off; according to the Declaration of the Angel, in *Rev.* 17. 8. *The Beaſt that thou ſaweſt, was, and is not, and ſhall aſcend out of the bottomleſs Pit; and go into Perdition; and they that dwell on the earth ſhall wonder, whoſe names were not written in the book of Life, from the foundation of the World.* Now

Now theſe *Waldenſes*, and *Albigenſes* continuing ſtedfaſt, and being never drawn off by the beaſt, it doth certainly appear, they are the very Elect ſpoken of by Chriſt, *Matt.* 24. 24. Now the Lord ſaid to his Diſciples, *Luk.* 10. 20. *Rev.* 21. 27. *Your Names are witten in Heaven.* But he did not ſay to them, that their Names were written in Heaven from the foundation of the World; and altho it doth appear that the Names of the Children of the Church are written in Heaven, by what God ſaid to *Moſes* in *Exod.* 32. 33. *And the Lord ſaid to Moſes, whoſoever hath ſinned againſt me, him will I blot out of my book.* And by what *David* ſaith of the Enemies of Chriſt, as in *Pſal.* 69. 28. *Let them be blotted out of the Book of the Living, and not be written with the Righteous.* By which it doth appear, that the Children of the Church, as they come into the World; that their Names are written in Heaven, till by their Sin, their Names are blotted out thence; for the Covenant being made with them and their Children, the which ſhews that the Childrens Names muſt be written in the Book of Life, till ſuch time, that by their wilful ſinning they Exclude themſelves from the Mercy promiſed by that Covenant, and then are their Names blotted out of the Book of Life. Now, whereas St. *Paul* in *Epheſians* ſaith, That they were choſen in Chriſt before the foundation of the World.

So here in the *Revelations*, thoſe that ſhould re-

remain a ſtanding Witneſs, are ſaid to be Written in the book of Life, from the foundation of the World, the which fully declares there is a two fold meaning in it. The which is as I have already proved to you.

Now it being impoſſible to deceive the very Elect, it does thereby appear to be the Jews, becauſe there was a certain ſelect number choſen of the Jews, the which was according to the Election of Grace, the which the words of St. *Paul* makes appear; and the words of Chriſt doth ſeem to ſignify as much, where he ſpeaks of the Sheep which his Father had given him, as in *John* 10. 27, 28, 29. Now the Chriſtian Jews were ſaid to be all warned to go out of *Jeruſalem*, before the Deſtruction thereof; but where they went we know not: And they being Chriſtians, and living amongſt the Chriſtians, it might be thoſe that retained their Religion, when all the reſt fell away.

And ſo theſe *Waldenſes* and *Albigenſes*, do therefore appear to be theſe Chriſtian Jews, becauſe there is ſaid, there is a certain number of the Jews that does follow the Lamb whitherſoever he goeth. And alſo it is ſaid, when the Servants of God were to be Sealed, there was a certain number of every Tribe Sealed, excepting *Dan*, *Rev.* 7. 3, 4. *The Angel ſaying, hurt not the Earth, neither the Sea, nor the Trees, till we have ſealed the Servants of God, in their foreheads. And I heard the number of them that*

were

*were Sealed: And there were Sealed an hundred forty and four thouſand, of all the Tribes of the Children of the Iſrael.*

In the firſt place he ſaith, he heard the number of them that were ſealed, but he does not tell us what that number was; but leaving that, he goes on and tells us how many were Sealed of all the Tribes of the Children of *Iſrael.* And in the following verſe, he ſaith of every Tribe there was Sealed twelve Thouſand. And having ſpoken of the Sealing, he ſaith in *Rev.* 9. *After this I beheld, and lo, a great multitude which no man could number, of all Nations and Kindreds, and People, and Tongues, ſtood before the Throne, clothed with white Robes, and Palms in their Hands.* 10. v. *And cried with a loud voice, ſaying, Salvation to our God which ſitteth upon the Throne, and unto the Lamb.* This appears to be ſpoken of the raiſed Saints, and the Glorious Tabernacle where the Throne of God will be. And whereas he ſaith in the 11. v. *And all the Angels ſtood round about the Throne, and about the Elders, and the four Beaſts, and fell before the Throne on their Faces, and worſhiped God.* Now theſe four Beaſts doth ſeem to be the People of the Nations that are ſaved alive, to live upon the Earth, after the Glory of the Lord is manifeſt, that then they will be gathered to *Canaan* to Worſhip, where the Throne of God will be in the glorious Tabernacle.

Now in *Rev.* 4. There is no mention made of the multitude of People of all Nations that were

were clothed in white robes, therefore the four Beaſts there ſpoken of, do appear to be the raiſed Saints; and alſo they are there ſaid to be round about the Throne, and in the midſt of the Throne; and they are ſaid to have Wings; which ſhews they are exalted above the Earth. But in the 7th Chap. the Beaſts are not there ſaid to have Wings, neither to be round about the Throne, nor in the midſt of the Throne; but they are there ſaid to Worſhip before the Throne; that is, before the glorious Tabernacle, where the Throne of God will be, *Rev.* 21. 21. And the Pavement of the glorious Tabernacle will be like, *Rev.* 4. 6. a Sea of glaſs, as clear as Criſtial, ſo that his People that are then left upon the Earth, may through the Sea of Glaſs, behold the infinite Glory of the Lord, and the Glory of the Angels, and raiſed Saints that are with him. Now that the Lord doth term the People of this World, beaſts, is evident by what the Angel ſaid, *Eſd.* 11. 39. *Art not thou it that remaineth of the Beaſts, whom I made to reign in my World, that the end of their times might come through them.*

Now theſe Beaſts ſpoken of here, are the wicked of the World, which have had the Government, and the end of theſe evil times will come through them. But the Beaſts ſpoken of in the two forementioned Chapters of the *Revelations* in the 4th Chap. the beaſts are the raiſed Saints. And in the 7th. chap. the Beaſts are thoſe Saints, that are left upon the Earth. And St. *John* ſaith, *Rev.* 14. 1, 2, 3. *I looked, and lo, a Lamb*

*a Lamb ſtood on Mount Sion, and with him an hundred forty and four thouſand, having his Fathers Name written in their Foreheads. And I heard a Voice from Heaven, as the voice of many Waters, and as the Voice of a great Thunder: And I heard the Voice of Harpers Harping with their Harps. And they Sung as it were a new Song, before the Throne, and before the four Beaſts, and the Elders; and no man could learn that Song, but the hundred and forty and four thouſand, which were Redeemed from the Earth.*

By the hundred forty and four thouſand is meant the very Elect. The which certain number of *Iſrael* doth appear to be found in Chriſt at his coming, although we have not known them. And this Song which they ſung, which no man could learn, it might be becauſe they were taken away from the Earth, and therefore from among Men: for the raiſed Saints are not called Men. And it is ſaid of them, in *Rev.* 14. 4, 5. *Theſe are they which were not defiled with Women; for theſe are Virgins: Theſe are they which follow the Lamb whitherſoever he goeth: Theſe were redeemed from among men, being the firſt fruits unto God, and the Lamb.*

Now in Heaven we are not to think there is diſtinction of Age or Sex, and therefore it being ſaid, they were not defiled with Women when they were upon the Earth, was, that they were not guilty of Idolatrous Worſhip: for Idolatry in Scripture is often termed Fornication and Adultery. So theſe not only having kep themſelves

ſelves from Idolatry, but in all other things they had lived Exemplary Lives; as in *Rev.* 14. 5. *In their mouth was found no guile, for they are without fault before the Throne of God.* And *Eſdras* ſaith, in 2 *Eſdras* 2. 42, 43, 44, 45, 46, 47. *I Eſdras ſaw upon Mount Sion a great people, whom I could not number, and they all praiſed the Lord with Songs.* 43. v. *And in the midſt of them there was a young man of high ſtature, taller than all the reſt, and upon every one of their heads he ſet Crowns, and was more exalted, which I marvelled at greatly.* 44. v. *So I asked the Angel, and ſaid, Sir, what are thoſe?* 45. *He anſwered, and ſaid unto me, theſe be they that have put off mortal cloathing, and put on the immortal, and have confeſſed the Name of God: Now are they crowned, and receive Palms.* 46. v. *Then ſaid I to the Angel, What young perſon is it that crowneth them, and giveth them Palms in their hands?* 47. v. *So he anſwered, and ſaid unto me, it is the Son of God, whom they have confeſſed in the World. Then began I greatly to commend them that ſtood ſo ſtiffly for the Name of the Lord.*

Novv this *Mount Sion* is the Glorious Tabernacle, which ſhall be Revealed when the Lord again cometh; and where the raiſed Saints, and thoſe Saints which are changed from mortal to immortal ſhall be Crowned.

Now as to the word of the Lord, which *Nathan* brought to *David*, is in the 2 *Sam.* 7. 8. *Now therefore, ſo ſhalt thou ſay unto my ſervant David, thus ſaith the Lord of hoſts, I took thee*

*from*

*from the Sheep-cote, from following the ſheep, to be ruler over my people, over Iſrael.* 9. *And I was with thee whitherſoever thou wenteſt, and have cut off all thine Enemies out of thy ſight, and have made thee a great name, like unto the name of the great men that are in the Earth.* 10. *Moreover, I will appoint a place for my people Iſrael, and will plant them, that they may dwell in a place of their own, and move no more: neither ſhall the children of wickedneſs afflict them any more, as before-time.* In this laſt verſe here is that which is very remarkable in it, in that the Lord ſaith, Moreover, I will appoint a place for my People *Iſrael*; and in that, God ſaid, that they may dwell in a place of their own, and move no more; neither ſhould the Children of wickedneſs Afflict them: Now at that time were they in *Canaan*, ſettled and Conquerers over all their Enemies round about; yet at this time the Lord eſteems it not a place of their own, becauſe for their ſins they ſhould be removed thence, but God terms it a place of their own, when that time is come, in which they ſhall remove no more.

And as to what the Prophet ſaith concerning *Solomon*, 2 *Sam.* 7. 13. *He ſhall build an houſe for my Name, and I will eſtabliſh the Throne of his Kingdom for ever.* 14. *I will be his Father, and he ſhall be my Son: If he commit iniquity, I will chaſten him with the rod of men, and with the ſtripes of the Children of men.* 15. *But my mercy ſhall not depart away from him, as I took it from Saul,*

whom

*whom I put away before thee. And thine houſe, and thy Kingdom ſhall be eſtabliſhed for ever before thee; thy throne ſhall be eſtabliſhed for ever.* This promiſe we here ſee that it hath its Reference to *David* and *Solomon*, in that they were not caſt off upon their Offending, as *Saul* was; and ſo to Chriſt in time to come, at which time his Throne ſhall be eſtabliſhed forever, which ever, is the ever of the World to come; This being according to what the Angel told *Mary*, *Luke* 1. 32. *He ſhall be great, and ſhall be called the Son of the higheſt; and the Lord God ſhall give unto him the throne of his Father David.* 33. *And he ſhall reign over the houſe of Jacob for ever, and of his kingdom there ſhall be no end.* Now as to what the Pen-man of *Pſal.* 99. ſaith, in the rehearſal of the meſſage ſent by *Nathan* to *David*, which has its ſpecial Reference to Chriſt, beginning at the 27. v. of *Pſal.* 89. *Alſo I will make him my firſt born, higher than the Kings of the Earth.* 28. v. *My mercy will I keep for him for evermore; my Covenant ſhall ſtand faſt with him.* 29. v. *His ſeed alſo will I make to endure for ever, and his Throne as the days of Heaven.* 30. v. *If his Children forſake my Law, and not walk in my Judgment.* 31. v. *If they break my Statutes, and keep not my Commandments.* 32. v. *Then will I viſit their Tranſgreſſions with a Rod, and their iniquity with ſtripes.* 33. v. *Nevertheleſs, my loving kindneſs will I not utterly take from him, nor ſuffer my faithfulneſs to fail.* 34. v. *My Covenant will I not break, nor alter the thing that is gone out of my*

*lips.* 35. *Once have I ſworn by my Holineſs, that I will not lie unto David.* 36. v. *His Seed ſhall endure for ever, and his Throne as the Sun before me.*

This being peculiarly meant by Chriſt in the time of his glorious Kingdom; and that to us and the body of the Jewiſh Church it belongs not; in that God, Chriſt, St. *Peter* and St. *Paul* do declare the contrary, for St. *Paul* ſaith, *Heb.* 6. 5, 6. *If we wilfully fall away, after we have taſted the good word of God, and of the Powers of the World to come, the Apoſtle ſaith, we cannot be Renewed again by Repentance.*

And therefore this Promiſe is not made to us. And alſo now God proves and tries his; and here in this world commonly God's beſt Saints ſuffers the greateſt Afflictions. And as the Apoſtle ſaith, *Hebrews* 12. 6. *For whom the Lord loveth he chaſtneth, and ſcourgeth every Son whom he receiveth.* 7. *If ye endure Chaſtening, God dealeth with you as Sons: For what Son is he whom the Father chaſteneth not?* 8. *But if ye be without Chaſtiſement, whereof all are partakers, then are ye Baſtards and not Sons.* And after all, if we fall away, as in *Heb.* 10. 26. *For if we ſin wilfully, after that we have received the knowledg of the truth, there remaineth no more Sacrifice for ſins.* 27. v. *But a certain fearful looking for of Judgment, and fiery indignation, which ſhall devour the Adverſaries.*

But when this promiſe was made, annext to this Threatning, there is no Afflictions threatned to them that do well. Now

Now *Iſrael*, at their firſt entring into the Land of *Canaan*, was upon their Obedience promiſed Proſperity, and Plenty of all things, as in *Deut.* 28. but we by the Goſpel are promiſed no ſuch thing; but on the contrary, ſorrow, affliction, and perſecution; and if we hold out to the end, we ſhall receive a Crown of Life, which the Lord the righteous Judg ſhall give at that day: unto all them that Love his Appearing, 2 *Tim.* 4. 8. not only to the raiſed Saints, but unto them that he will find ſo at his coming, for when we are put paſt the power of the Second Death, and all ſin and ſorrow done away, then we receive a Crown of Life. And the Lord ſaith of them that keep his ſayings, *John* 5. 24. *That they ſhall never ſee death*; and if ſo, after ſin and ſorrow is gone, then it is we have the Crown of Life.

When Chriſt again comes to take the Kingdom, then *Iſrael* will be ſo fixt in the Lord, as they ſhall not ſin againſt him. And for the thouſand years that the Glory of the Lord is more eminently viſible, and Satan bound up, then ſhall all the Families of the Earth be bleſſed in Chriſt. But after that time, when the Eminent Glory of the Lord is not ſo Viſible, and Satan again looſed, then will he ſeek for the new Brood of the young ones, that was left of the old Stock; and who theſe young ones are ſaid to be, I have already told you, was ſold by *Iſrael*, and ſo ſcattered upon the Earth; and he will draw off as many of the Gentiles as he

San with them, with the chief Prince of *Meſhech* and *Tubal*, which are of the Race of *Japhet*, as in *Gen.* 10. 2. and in 1 *Chr.* 1. 5. which will be the *Gog* and *Magog*, ſpoken of in *Ezek.* 38. 2. *Son of Man, ſet thy face againſt Gog, the land of Magog, the chief Prince of Meſhech and Tubal, and Propheſy again him.* And in *Rev.* 20. 8. There is *Gog* and *Magog* again ſpoken of. Now, after Satan has deluded theſe to their Deſtruction, then it is ſaid, *Zac.* 14. 16. *It ſhall come to paſs, that every one that is left of all the Nations which came againſt Jeruſalem, ſhall even go up from year to year to worſhip the King, the Lord of Hoſts, and to keep the Feaſt of Tabernacles.* Now theſe here ſpoken of that are left of all the Nations that came againſt *Jeruſalem*, are thoſe that came not up to Fight againſt *Jeruſalem*, for as many as went up to Fight againſt *Jeruſalem*, of all the Nations, as many as were left of them will be deſtroyed by the Plagues that are ſet down in the 12. v. of the ſame chap.; and after the Deſtruction of *Gog* and *Magog*, the Devil is ſaid to be caſt into Hell for ever and for ever; which ſignifies it will be a long time before the final Judgment, becauſe there is mention made of two evers, For the next World conſiſteth of one ever.

Now after the deſtruction of theſe foremen-tioned Enemies of *Iſrael*, the Lord ſaith in *Zach.* 14. 17. *And it ſhall be, that whoſoever will not come up of all the Families of the Earth unto* Jeruſalem, *to worſhip the King, the Lord of Hoſts,*

*even*

*even upon them ſhall be no Rain.* Here we ſee God threatens them but with a Temporal Puniſhment. So when this glorious time is come, that Chriſt and his People hath the Supreme Power; then will this Promiſe, in the 89. *Pſalm*, be of force, to the People of the World to come: For altho *Iſrael* will be ſo ſecured in the Lord, that they cannot ſin againſt him: Yet the other promiſed Elect will not ſo ſecurely ſtand. And here finding in *Zachariah* but a Temporal Puniſhment threatned, after that laſt overthrow; I therefore do believe that the words in the *Pſalms*, hath a reference to that time to come. For where this Chaſtiſement is ſpoken of in that *Pſalm*, it is alſo ſaid in the 29. v. *That his Throne ſhall continue as the days of Heaven.* And now this particular Throne of Chriſt is not, for he is ſaid to ſit now on the Throne of his Father, as in *Heb.* 10. 12, 13. *But this man, after he had offered one Sacrifice for ſins, for ever ſate down on the right hand of God. From henceforth expecting till his Enemies be made his Footſtool.* The ever here Spoken of, is meant of the ever of this World, which World is the wicked People; and when the ever of their time is expired, then will his Foes be made his Footſtool.

And then, as to what is ſaid of the Glorious Kingdom of Chriſt, in *Pſalm* 89. will then be made manifeſt, as in 27. to 37. v. *Alſo I will make him my Firſt-born: higher than the Kings of the Earth. My mercy will I keep for him for evermore:*

*and my Covenant ſhall ſtand faſt with him. His Seed alſo will I make to endure for ever: and his Throne as the days of Heaven. If his Children forſake my Law, and walk not in my Judgments. If they break my Statutes, and keep not my commandmandments; Then will I viſit their tranſgreſſion with the Rod, and their iniquity with Stripes. Nevertheleſs, my loving kindneſs will I not utterly take from him: Nor ſuffer my Faithfulneſs to fail. My Covenant will I not break, nor alter the things that is gone out of my Lips. Once have I ſworn by my Holineſs, that I will not lie unto* David. *His ſeed ſhall endure for ever, and his Throne as the Sun before me. It ſhall be eſtabliſhed for ever as the Moon: and as a faithful witneſs in Heaven. Selah.* Here we ſee that theſe Promiſes hath only a reference as to the time of Chriſt's glorious Kingdom, and in the former part of the *Pſalm*, it has a reference to *David* and *Solomon*; and whether, or no, this promiſe, now in this time hath any further reference as to the Natural Seed of *David*, is uncertain, but becauſe of *Manaſſah*, I am apt to think it might have a further reference to a Line in his Seed; and the promiſe concludes in a ſingle perſon, in that it is ſaid, my loving kindneſs will I not take from him; that is, Not from *David*, *Solomon*, and *Chriſt*, when he bore the ſins of the World. Now the Church is no where mentioned as *He*, but always term'd a *She*, *they* or *them*; and ſo in this promiſe, is neither included the Body of the Church, in this time, or in that

time

time that is to come; for then is *Iſrael*, and as many of us as ſhall become new Creatures, will then be put into ſuch a capacity as never to offend any more, and therefore to receive no more ſtripes; but the promiſe is not ſo then to *Egypt* and *Syrria*, therefore to them and others, after the Thouſand Years, there is but upon their offending, threatned a temporal puniſhment, as in *Zach.* 14. 17, 18.

And whereas St. *John* ſaith, 1 *John* 5. 18. *We know that whoſoever is born of God, ſinneth not: but he that is begotten of God, keepeth himſelf, and that wicked one toucheth him not*: This he ſpeaks of them, whom Chriſt terms his very Elect, who does not wilfully commit ſin, and who are ſo ſecured in Chriſt, that they cannot fall away, and alſo their diligence is ſo imployed in the ways of God, as it is ſaid of them, They keep themſelves ſo, as the evil one toucheth them not; accordingly it is ſaid of them which are to be ſealed for the glorious Tabernacle, *Rev.* 14. 4. *That they followed the Lamb whereſoever he goeth.* And alſo 5. v. *They were without fault before the Throne of God.* Therefore if we would know our Election and Calling, let us examin our ſelves how cloſely we walk with God, ſince it is thoſe that ſecurely ſtand, that keep themſelves as the evil one touch them not. That is, they improve all the grace that God has given them, as they are not wanting to themſelves, but that we do not all ſo ſe-

curely ſtand, as I have fully proved by Chriſt and all the Apoſtles, it being yet but a conditional Covenant, but ſo, if we will not be wanting to our ſelves, God will never leave us nor forſake us; but as for tryals we muſt expect. But St. *Paul* ſaith, If we once have the knowledg of the Truth, and a belief and delight in the ways of God, and then wilfully fall away, he then ſaith, There remains no hope, *Heb.* 6. 4, 5, 6. *For it is impoſſible for thoſe that were once inlightned, and have taſted of the Heavenly gift, and were made partakers of the Holy Ghoſt. And have taſted the good word of God, and the Powers of the World to come; if they ſhall fall away, to renew them again by repentance; ſeeing they Crucify to themſelves the Son of God afreſh, and put him to open ſhame.* And alſo he farther ſaith in *Heb.* 10. 26 to the 31. *If we ſin wilfully after we have received the knowledg of the Truth, there remaineth no more Sacrifice for ſin. But a certain fearful looking for of judgment, and fiery indignation, which ſhall devour the Adverſaries. He that deſpiſed* Moſes's *Law, died without mercy, under two or three witneſſes. Of how much ſorer punſhment, ſuppoſe ye, ſhall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the Covenant, wherewith he was Sanctified, an unholy thing, and hath done deſpight unto the Spirit of Grace. For we know him that ſaid, Vengeance belongeth unto me, I will recompence, ſaith the Lord.* Accordingly it is ſaid in 2 *Pet.* 2. 20, 21.

The

## *The Sin againſt the Holy Ghoſt.*

AS to the ſin againſt the Holy Ghoſt, in the Regenerate is one thing, and in the unregenerate it is another thing. Now we ſee by thoſe Scriptures, before mentioned, that wilfully and preſumptiouſly to Sin, after we are onee Regenerated; as to have the knowledg of the Truth, ſo as to taſt the good word of God, and the Powers of the World to come: That is, to have a belief in his Word, and the experience of the love of God to our Souls, after which to fall away and ſin wilfully, by the words of the Apoſtle, it clearly appears to be the Sin againſt the Holy Ghoſt, in that he ſaith, They Crucify to themſelves the Son of God afreſh, for which there remains no more Sacrifice for ſin, but a fearful looking for of Judgment in Fiery, Indignation, which ſhall conſume the Adverſary; But to the Unregenerate, or outward Church, that have not had the ſaving Knowledg of God, they have far larger extent, before ſin in them is termed the ſin againſt the Holy Ghoſt, which is as far as to the abſolute renouncing God and Chriſt, as Witches do, or to do a thing in deſpight to the Spirit of Grace, as *Julian* the Apoſtate did, when he threw duſt into the Air in deſpite, and ſaid thou haſt overcome me, thou *Galilean*. And as to what St. *Peter* ſaith of the falſe Teachers, they are in much the like condition; for he ſaith in the

the 2. chap. 3. ver. *Through Covetouſneſs ſhall they with feigned words make Merchandiſe of you, whoſe judgment now of a long time lingreth not, and their damnation ſlumbreth not.* And if we continually check Conſcience till it is mute, that thereby God leaves them to blindneſs of Mind, and hardneſs of Heart, we have little reaſon to think that it will prove any other, than the ſin againſt the Holy Ghoſt. Now there has been ſome that I have read of, that has been drawn in to ſell themſelves to the Devil, for ſome by-end or other, neither out of hatred to good, but to attain that which they have deſired. And that through the fervent Prayers of the Faithful God hath made the Devil to Reſign up their bond again, the which *Fauſtus* thought to do, but in the end he was miſerably deceived.

And whereas St. *John* ſaith, 1 *John* 2. 1, 2. *My little Children, theſe things write I unto you, that ye ſin not. And if any man ſin, we have an Advocate with the Father, Jeſus Chriſt the Righteous. He is the propitiation for our ſins.* And he farther ſaith in 1 *John* 5. 16, 17. *If any man ſee his Brother ſin a ſin which is not unto Death, he ſhall aſk, and he ſhall give him Life for them that ſin not unto Death. There is a ſin unto Death; I do not ſay that he ſhall pray for it. All unrighteouſneſs is ſin, and there is a ſin not unto Death.* And the Lord ſaith, *Mat.* 12. 31, 32. *All manner of ſin and blaſphemy ſhall be forgiven unto men, but the Blaſphemy againſt the Holy Ghoſt, it ſhall*

not

*not be forgiven unto men. And whoſoever ſpeaketh a word againſt the Son of man, it ſhall be forgiven, but whoſoever ſpeaketh againſt the Holy Ghoſt, it ſhall not be forgiven him, neither in this world, neither in the World to come.* That is, whoſoever ignorantly ſpeaks againſt the Son of Man (which is Chriſt) it ſhall be forgiven him. But if he ſpeaks againſt the Son of Man, Chriſt, Knowingly, ſo as the Spirit of God doth bear Witneſs to them, that he is the Son of God, then there appears to be no forgiveneſs for them in this World, nor in the World to come. And although all theſe ſins and Blaſphemies are to be forgiven unto men, except the ſin againſt the Holy Ghoſt. The which forgiveneſs is before Converſion upon Repentance; but after they are Regenerated, there is no ſuch Pardon, for ſuch crying ſins, as the words of St. *Paul*, makes clearly Evident, as in *Heb.* 6. 4, 5, 6. and in *Heb.* 10. 26, 27, 28, 29. 2 *Pet.* 20. 21. and Chriſt himſelf ſaith in *Mat.* 10. 33. *Whoſoever ſhall deny me before men, him will I alſo deny before my Father which is in Heaven.*

Now the ſins in the Saints conſiſts of three ſorts. Firſt, ſins of Ignorance. Secondly, ſins of Infirmity. Thirdly, ſins of Surpriſal. The which if we ſo fall, it is ſaid in *Pſal.* 37. 24. *He ſhall not utterly be caſt down, for the Lord upholdeth him with his hand.*

Now *Peter* is no example to us, for the Lord withdrew from him, for having any confidence in himſelf; and to admoniſh us, that we might not truſt ourſelves, but go to God for ſtrength. *Of*

*Of the Tree of Life, and the Tree of Knowledg, both of good and evil.*

When God Created Man, he ſo far Created them, as he did the Angels, in that he gave them Eternal Life; ſo if they had never ſinned, they had never died; and alſo, in that God made Man perfectly Righteous, and gave them a freedom of will, ſo as they might have choſen the Good, and refuſed the Evil; but there being then in Paradice an oppoſite to God, and all Good; God forewarned Man of it, underneath the Name, or by the repreſentation of the Tree of Knowledg of Good and Evil; for all was of God made Good, but by the Devils departure from him, he became Evil; and ſo thereby he became as the Tree of Knowledg of Good and Evil. Now where the Trees are ſpoken of, *Gen.* 2. 9. *And out of the ground made the Lord God to grow every Tree that is pleaſant to the Sight, and good for Food, the Tree of Life alſo in the midſt of the Garden, and the Tree of Knowledg of Good and Evil.* Whereas it is ſaid, That out of the Ground the Lord made to grow every Tree that is pleaſant to the ſight, and good for Food, after which, it is ſaid, the Tree of Life alſo in the midſt of the Garden, and the Tree of Knowledg of Good and Evil. Now it is not plainly ſaid that theſe two Trees grew out of the Ground; but by the words that go before, we have taken it to be ſo. But by what

what *Eſdras* ſaith, it appears but as a Vail put on that word; but however, it is certain that the Tree of Life was the repreſentative of Chriſt, and the Tree of Knowledg of Good and Evil, was the repreſentative of the Devil; And had Man firſt taken and eaten of the Tree of Life, without doubt he had then been paſt the power of Satan's deluſion, ſo that he ſhould in no wiſe have adheard to him, which in Scripture is term'd eating, as in *John* 6. 57. *As the living Father hath ſent me; and as I live by the Father: So, he that eateth me, even he ſhall live by me.* So *Adam* eating of the contrary Tree, it became Death in him; for they had no ſooner eaten of that Tree, but the whole maſs of mankind was corrupted, and then they found their Natures and Inclinations changed; whereby the ſhame of their Nakedneſs did appear, and by which way Satan got an entrance into the Soul ſo as to ſuggeſt what he pleaſeth, and alſo to ſute his temptations according to our inclinations, but when the time of reſtitution cometh, as the bodies of the Saints are raiſed, and *Iſrael* again reſtored, then in paradice alſo, is the Tree of Life, but then the Tree of Knowledge, of good and evil, is not there; but ſeal'd up from them, as in *Eſd.* 8. 51. *But underſtand thou for thy ſelf, and ſeek out the Glory for ſuch as be like thee.* 52. v. *For unto you Paradice is opened, the Tree of Life is planted, the time to come is prepar'd, plenteouſneſs is made ready, a City is builded, reſt is allowed, the*

*perfect*

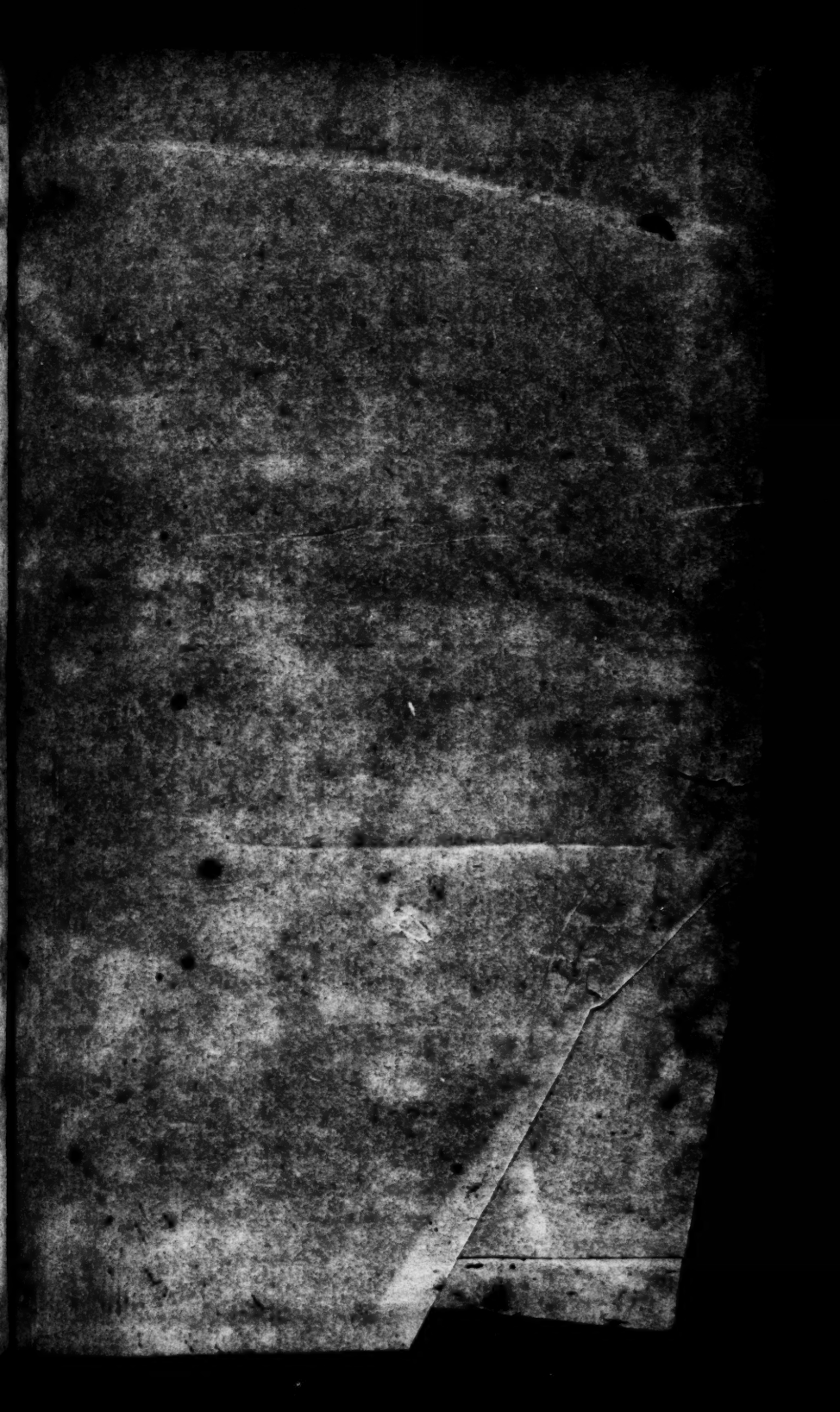
*perfect goodneſs and wiſdom.* 53. v. *The Root of evil is ſealed up from from you, weakneſs and the moth is hid from you, and corruption is fled into Hell to be forgotten.* Here the Lord ſaith, the evil root ſhall be ſealed up. And in *Revelations* it is ſhewed who this evil root is, that will be ſealed up. As in the *Rev.* 20. 1. *And I ſaw an Angel come down from Heaven, having the Key of the Bottomleſs Pit, and a great Chain in his hand.* 2. v. *And he laid hold on the Dragon, that Old Serpent, which is the Devil and Satan, and bound him a thouſand years.* 3. v. *And Caſt him into the Bottomleſs Pit, and ſhut him up, and ſet a ſeal upon him, that he ſhould not deceive the Nations no more, till the thouſand years be fulfilled: And after that he muſt be looſed a little Seaſon.* Here it is clearly ſhewed who this evil root is, that ſhall be ſealed up, and although it ſaid he ſhall be looſed for a little ſeaſon, yet never after to deceive them of the Glorious Tabernacle, nor *Iſrael.* And in *Rev.* 22. 2. There is made mention of the Tree of Life, but no mention of the Tree of Knowledge, of good and evil. Therefore by all theſe places it is ſufficiently proved, that the Tree of Knowledge, of good and evil was the Devil.

*Perfect.*

And whereas the Lord ſaith in St. *Matthew, Be ye perfect, even as your Father which is in Heaven is perfect.* And it is ſaid in 2 *Cor.* 10. 5. *Caſting down imaginations, and every high thing that exalt-*

*exalteth it self against the knowledge of God, and bringing into Captivity every thought to the Obedience of Christ.* If we ſo do, then Chriſt will impute his perfect Righteouſneſs to us. And ſo as it is ſaid in *Col.* 2. 10. *We ſhall be compleat in him* And if ſo, then perfect in Chriſt Jeſus, through his righteouſneſs put upon us. And whereas St. *Paul* ſaith, in *Phil.* 3. 8, 9, 10. *Yea, doubtleſs, I count all things but loſs, for the excellency of the knowledge of Chriſt Jeſus my Lord; for whom I have ſuffered the loſs of all things, and do count them but dung that I may win Chriſt, And be found in him, not having mine own righteouſneſs, which is of the Law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by Faith. That I may know him, and the power of his Reſurrection, and the fellowſhip of his Sufferings, being made conformable unto his death.* By which we ſee, if we are made partakers of the Righteouſneſs of Chriſt, we muſt be brought into a holy Conformity to Chriſt, as being dead to the ſinful Pleaſures of this World, that we might live to him that died for us.

And St. *Paul*, in *Phil.* 3. 11, 12. tells us wherefore he was thus conformable, which was, *If by any means I might attain unto the Reſurrection of the dead. Not as though I had already attained, either were already perfect. But I follow after, if that I may apprehend that for which alſo I am apprehended of Chriſt Jeſus.*

Now

Now by what is here ſaid, we may clearly underſtand, that though *Paul* was regenerated and born again, yet he ſaith, he was not come to the Reſurrection of the dead. And whereas he ſaith, Not as though I had already attained, either were already perfect. Now he had thoſe Qualifications whereby the Saints are made partakers of the imputed Righteouſneſs of Chriſt, ſo as to be accounted perfect, or compleat in him. Yet he here ſaith, he was not perfect. Therefore the Righteouſneſs he here ſpeaks of, was not of an Imputed Perfect Righteouſneſs, but of an Inherent Perfect Righteouſneſs, which is only attainable for the Righteous at the Reſurrection from the Dead; and then it is that he ſhall fully apprehend that Infinite Love and Mercy by which he was apprehended of Chriſt Jeſus. And whereas he ſaith, *Phil.* 3. 14, 15. *I preſs toward the mark, for the prize of the high calling of God in Chriſt Jeſus.* Let us therefore, as many as be perfect, *be thus minded.* Here he ſpeaks of the perfection of the Will, in which conſiſts their ſincere Obedience to Chriſt, by which they become partakers of the perfect Righteouſneſs purchaſed by Chriſt. And whereas he ſaith in the latter part of the ſame verſe, *If in any thing ye be otherwiſe minded, God ſhall reveal this unto you.* This he ſaid to them that were perfect in ſincerity in their obedience to Chriſt, that if they had not attained to that clear knowledg of God in their mind, as he had, yet God would Reveal the ſame unto them, by enlightning their underſtanding in what he had taught them.